The LUTHERAN OUTLOOK

Why Not UMT?

Services Barred

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OLUME XVII FEBRUARY, 1952 NUMBER 2

THE EDITOR'S PAGE

Who's Who—Pastor Nelson is back with a further statement of his views on the Lord's Supper. The second article, an answer to Pastor Nelson, is by Dr. Uuras Saarnivaara, professor of theology at the seminary of the Suomi Synod. The third one is a reply by Dr. A. C. Piepkorn of Concordia Seminary in St. Louis to some things I have said about him and about passages in his writings. I am glad to give Dr. Piepkorn the opportunity to reply in this issue, as it may be the last issue of the magazine. I would not willingly do any man an injustice. The fourth article, on the Christian Life and Religion Courses in College is an address given by Dr. Theodore Liefeld, professor of New Testament theology at Capital University. Some of the letters in the Correspondence department this month are from far places.

The author of "Outline of Science and Religion" in the December issue is the Rev. Ewald Bash of New Lexington, Ohio. I knew that when the paper came into my hands, but by the time I got around to printing it I had forgotten again. I am sorry to be so professorially absent-minded.

Vale—January 19, the day I am writing this, the January Outlook came to my hand. There I saw the statement of the circulation department concerning the progress of the campaign for new subscribers. It was the first information I had received on that point, and I was a little surprised that the response had been no better. Well, I guess we just didn't want it—and that's that. It has been nice knowing you, readers and writers, if only at a distance. I have enjoyed your correspondence and your kind words of appreciation .

One Response—"Free December copy of the Lutheran Outlook was received today. It is many years since I last saw a copy; had forgotten all about its existence. In reading from its pages, I think Christmas Meditation is a veritable masterpiece, splendid in presenting solemn and vital truths. Paragraphs on Vatican Ambassador and Catholic Reaction present arguments that are bullet-proof. I marvel at the splendid treatises which bear the stamp of thorough knowledge and are well written. Sorry I have not made the acquaintance of this fine periodical sooner. But better late than never. I enclose my subscription and sincerely hope response will far exceed your expectations. I am a retired pastor. My pension income is very meager. Yet I feel I must be along to save it if at all possible.

Very sincerely yours,

Ernest A. Martell

Other's, Too — A chaplain writes, "You ask, Do We Want It? I say, We Need It. May God continue to uphold you in your work." And another reader says, "would not be without this fine magazine, and hope that enough new subscribers will enroll so that it can be continued." Of course, there is not much point in printing such testimonials if this is the last issue; but I want the writers to know that their good wishes were not unappreciated.

Evangelism — In a couple of days I am heading for Minneapolis where the big Evangelism Conference sponsored by the National Lutheran Council bodies will take place Jan. 23-27. You probably will not read a report of it in this magazine, but it will surely be in all the church papers. Evangelism is the one work of the Church to which everything else is subsidiary and contributory. Wouldn't it be wonderful if we could get the whole Lutheran Church in America stirred to undertake a simultaneous and continuous program of evangelism? Long ago I heard a Lutheran leader say, "We Lutherans have the best article on the spiritual market but we fail in salesmanship."

Catholic Author — Did you read that article in the Jan. 21 issue of **Time** about Catholic author Thomas Sugrue and what he said about his Church in the **Christian Herald?** If you missed it, go to a library and look it up. I haven't room here for more than a sentence of the two-column article: "If Catholic pressure and Catholic censorship continue in the future to succeed as they have in the recent past, the Roman Catholic Church in America will be set back 200 years, back to the times of the burning of the Pope in effigy."

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LUTHERAN OUTLOOK

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EDITORIAL

f we are opposed to Universal Millitary Training we should be able to present our reasons for that opposition. A number of church bodies, including the Naal Council of Churches, have issued statements indiing their intention of working against the adoption of TT by Congress. The *Christian Century* carried a 24-ge section in its Dec. 19 issue detailing the plan outed by the President's commission, and the arguments ainst it.

I am willing to state the reasons why I do not believe UMT.

1. It would be a reversal of United States policy. We ve never had peacetime conscription. Many of our antors came to America for this very reason, to escape compulsory military service. Their descendants are no more warlike than their fathers, but they are being persuaded by the same kind of arguments that the advocates of militaristic policy ve always used — we must be strong in a military way that we can insure our rights and demand our place in sun. I think this is a false philosophy. The bully can ow his weight around for a while and scare others into nplying with his demands because they don't want uble; but the time comes inevitably when the peacerers gang up on the bully and get rid of him, and then back to their peaceful occupations. Napoleon bullied rope for years, but then came Waterloo and St. Helena. nat happened to Kaiser Wilhelm II? Where are Hitler d Mussolini?

Why Not UMT?

The advocates of militarism may say that this is an realistic view; that the world today is a different world an that of the 19th century when America grew up; at we are facing an emergency, not a normal situation; at the Communistic regime in Russia is a constant reat to peace and liberty all over the world, and the ly thing that holds godless Communism in check is the ar of reprisals; that America has never been prepared for any war and always had to start from scratch to arm and defend herself, and that from now on we cannot count on any long period of delay while we rearm; that due to the technical developments in weapons, delay may be fatal.

I admit that this first point, that militarism would be a reversal of U. S. policy, would not be a sufficient argument in itself. But taken in conjunction with those that follow, it is not without weight. And before we get through we may find some answers to the claim that we must have eight or ten million men ready to spring to arms at the drop of a hat.

2. I do not believe in UMT because it is my conviction that militarism contains within it more seeds of war than of peace. Militarism and war go together, have always gone together, not militarism and peace. If you have a fire company all trained to fight fires, making practice runs so that they know exactly what to do in case of fire, supplied by the community with the very latest scientific equipment to fight fires — what are they looking forward to, but fire? And it is not beyond the possibilities in human nature that some over-eager fireman would start a little fire just to see whether the new equipment did all that was claimed for it.

Even so professional warriors are prepared for, expecting, looking forward to war. The more citizens of that type we have, the more likely war becomes. The more generals and admirals we have planning future battles and future wars, the more new weapons we have that are as yet untried in actual combat, the more likely war becomes. It is a fallacy to hold that militarism leads to peace or that militarism is a preventive of war. Is the manufacture of automobiles in ever-increasing numbers going to teach people to walk? Is the production of more and better shoes going to train people to go barefoot? The natural outcome of militarism is war. We must oppose that militaristic philosophy all over the world, including our own country.

3. I do not believe in UMT because I do not want a military caste dominating the policies of our country. We have seen too much of that in our sister republics to the south. When a revolution occurs in a Latin-American country, it usually takes the form of a revolt by the army against the civil ruler. To offset this possibility the elected ruler has to have a body of troops loyal to him personally. That is a situation we do not want here. Our laws have been carefully formulated to prevent domination by the military. For example, Gen. Clark could not have accepted the ambassadorship to the Vatican without surrendering his military status and rank, or unless Congress had changed the law on that point. But the bigger the army, the greater the influence of the military group on the life of the nation. We want our leaders elected by the people, not put into office by a military coup; and we want our laws made by our elected representatives in Congress, not dictated from the Pentagon. In our philosophy the armed forces have always been the servants of the people, not their masters. Let's keep it that way. We like our military heroes to be Cincinnati, not Caesars; that is, men who return gladly and quickly to the pursuits of peace, not men who use their military prestige as a stepping-stone to civil dictatorship.

4. I do not belive in UMT because any radical change in national policy is very hard to get rid of when once it has fastened itself upon us. It was much easier to get political subsidies for all kinds of groups than it will ever be to get rid of those subsidies. It was much easier to grant all kinds of extraordinary powers to the administrative branch of the government under the plea of emergency than it will ever be to withdraw those powers. If we permit Congress to fasten compulsory peacetime conscription of all youth upon us now, it will plague our children and children's children. The very least we can do is to demand that any such system, if adopted at all be limited to a few years, after which it must come up before us for reexamination. If after that trial period, we have come to the conclusion that it is needed all right; but if not, it will not be irrevocably fastened on us.

5. I do not belive in UMT because it would tend to give us a false security and to give the world a false interpretation of our international aims. The more our military power expanded, the greater would be the tendency to dominate the world scene by the fear of that power. The concurrent effect on nations of lesser resources would be to confirm in them the suspicion of our "imperialistic" aims; the fear that we are trying to dominate the world in our own selfish interests. I think that international relations should rest on a far more solid ground than fear and suspicion; namely upon friendship and mutual respect, upon honorable intentions on our part towards all other peoples, upon friendly and helpful actions toward the weak and needy areas. It is upon such things alone that a sound foreign policy can be built up and adhered to under all circumstances. To rely on a massive military establishment to guarantee friendly relations with other nations is, in my estimation, a serious mistake in judgment.

6. I do not belive in UMT because I think other pl for the defense of America would be more promising. am not a pacifist, and am far from wanting America be defenseless under present world conditions. But UM is a plan that looks back to the days of Napoleonic w when victories were won by masses of men sloggi through the mud, and in so looking back it is unrealist They say that generals always plan the next war in ter of the last one. That may be too severe a stricture on t military mind in general — there must be at least a f in high command who have some imagination — but t plan to defend America with great masses of infantry, make every American youth a soldier, certainly d nothing to relieve them of that stricture.

The next war, due to technological developments the methods of mass destruction, might well be over b fore any great body of soldiers could even be gathered gether in camps, to say nothing of being uniformed, equ ped, and transported to distant scenes of action. W restrains an aggressive Communist army from attack Western Europe or even on America itself is not the f of our masses of men. They have more men at th disposal than we have, and are much more willing to pend them. What holds them in check is our technolo cal edge.

Therefore it would seem that the best hope of preve ing attack by an amoral aggressor would be to maint that technological edge. That would mean the exper ing of our resources and energy in the development new and superior weapons in the hands of skilled expe It would mean training by scientists, not by drill sergea It would mean that a high degree of mobility would required in such an army, which in turn means the velopment and manufacture of more and better airpla and the maintenance of an efficient navy to carry th planes where they may be needed. But in none of th plans for a modern defense does a mass of ten mill foot-soldiers fit in. It is unrealistic.

7. I do not believe in UMT because of what it wo do to our youth. The plan proposed aims to take all b at the age of eighteen and keep them in military camp six months, and then hold them in active reserve for s en and one-half years, or until they are 26.

I am opposed to taking all our eighteen-year-old b and teaching them the art of war. After every war have had a moral let-down in our civilian life. What you expect? You take the young men and deliberat train them to hate and kill. You teach them how to a gun and give them targets to shoot at the size and sh of a man. You teach them to plunge a bayonet int straw dummy and to "get mad" when they do it. Y teach them to value human life cheaply.

Furthermore, an army camp is notoriously not a pl for the conservation of morality. The venereal disease r in the army is enormously higher than in the civilian p ulation. Around every army camp, or within easy rea ing distance, there grows up a parasite settlement of h pies and gamblers and booze peddlers. Is this supposed be the "discipline" that army life will give to our "un ciplined" American youth? No, the strength of Amer

not rest on such things. That way lies dissolution, neration, and decay. America will be strong only as morally strong. Therefore to take all boys away from very influences that make for moral strength, the e, the school and the church, and at the susceptible of eighteen subject them to strong temptations away the backing of their families and friends seems to me not only foolish but well-nigh criminal.

hen to keep them on active reserve between the ages and 26 is to increase the harm done them. This is period of college and technical training for their life's ; the period also of courtship and marriage and the olishment of a home. To say that the army has the claim on them for these eight years is to disrupt their le life's plan and program at the worst possible time. or these reasons I do not believe that universal mili- training — which means in blunter terms peacetime cription and a militaristic nation — is wise or desir-

rvices rred

few months ago a Jewish rabbi was arrested in Mon- treal, Canada, for holding a religious service in a ate home. He thus violated a rule of the city execu- committee that no property is to be used for religious ducational purposes without a special permit from the mittee.

This surprised me greatly, as I had always supposed "an Englishman's home is his castle" — that is, that s his own boss in his own home as long as he is not ged in any illegal activity. And I had never con- red a religious service an illegal activity. Of course, treal is not in England; but Canada has the British litions. And a Jewish rabbi is not an Englishman; but tizen of any country is entitled to the same rights as other citizen.

f that surprised me, you can imagine how I felt when ntly the same thing happened in the United States. Chico, California, a Baptist congregation without a rch home was holding worship services in a private e. The city went to court to get an injunction against Baptists to prevent them from holding a church ser- in an area zoned for residential purposes. The court nted the injunction. A member of the congregation ealed to the federal district court, arguing that the in- ction infringed on freedom of religion. He asserted t the city had no right to regulate when and where a n might pray.

The federal district court upheld the action of the lower court. It ruled that prohibiting a man from conducting church services in his own home does not constitute interference with religious freedom. So now it is against the law to hold a religious service in your own home, if the city you live in wants to press charges against you on the basis of a zoning ordinance.

I think the Christians in such a city ought to rise up in indignation and demand a change in the zoning ordinance. We are trying to get every Christian home to conduct its own family worship services. Are such services against the law? Is it permissable for a man to conduct family worship with his wife and children, but illegal if a neighbor happens to drop in at that time? Must he send the neighbor home before he can have a religious service with his family?

How many a congregation was started in just this fashion, by holding services in the home of one of the members! It goes clear back to the days of St. Paul, who sent greetings to Aquila and Priscilla and "the church that is in their house." We condemn those governments where the assembling of Christians for worship is forbidden or made difficult. We thought such a thing could never happen here in America. It is happening!

Courageous Paper

When the Rev. Kelley O'Neall, pastor of Central Christian Church, Denver, delivered a Reformation Day address at Pueblo, Colorado, last fall, he made a statement that offended the Catholics. He said that the "corruption and superstition of the medieval Church" was one of the reasons for the Protestant Reformation. The Pueblo *Star-Journal and Chieftain* printed this as part of Mr. O'Neall's address.

The Roman Catholic Bishop J. C. Willging wrote to the paper demanding a retraction of the offending quotation and threatening "corrective measures" if the publisher did not comply with his demand. The publisher, Mr. Frank S. Hoag, printed the bishop's letter and his own reply to it, in which he said in part:

"We have no intention of retracting or apologizing for any statements which someone else makes and which we have a perfect right to print . . . No member of the Catholic Church, or any other Church, is going to dictate to us what we shall print as news."

That is a refreshing American attitude in comparison to the abject crawling done by some publishers when the hierarchy begins to throw its weight around. They must have something in that mile-high Colorado atmosphere that puts iron in their blood — and a little in their backbone.

An Inquiry Into the Doctrine of the Lord's Supper

Olof H. Nelson

I am truly grateful to Dr. Dell for accepting my article on the Lord's Supper for publication, and also for his criticism of it in the November issue. He does not agree with the main point of my thesis, yet, apart from that, his criticism was not so much of what I said as that I did not use the passage of Paul in I Cor. 11:27-30. The article was a paper read before our Ministerial Association, and I thought it long enough without an exposition of this passage. Having read what others have written and what a few have told me, I now owe them an answer —an answer from Scripture.

Dr. Dell objects to my use of the words "obviously" and "evidently." I say: "According to Luke (22:20) and Paul (I Cor. 11:25) Jesus said, 'This cup is the new covenant in my blood.' We have here a synecdoche—the cup named for its contents. This cannot mean that the fruit of the vine *is* the covenant. Obviously, Jesus means that the fruit of the vine represents the blood of the new covenant. These words of the Lord give us the key to the true interpretation of the verba sacramenti." Luke and Paul, divinely inspired men, interpreted the words in Matthew and Mark, and they surely were better interpreters than the Church fathers and later theologians. These words about the cup occur only once in the *Book of Concord,* in the Apology p. 183, but 'cup' and the copula are transposed so as to read, "This is the cup of the new testament." C. E. Lindberg in speaking of the Lord's Supper as a covenant act, cites the words in Matthew and Mark only, not Paul's and Luke's version. Schmid's *Doctrinal Theology* does not refer to it, and Jacobs in *The Lutheran Commentary* on I Cor. 11:25 does not explain this figure of speech either, nor do other Lutheran and Anglican commentators as far as I am aware. Why? Were they perhaps biased?

I did not think that Dr. Dell would label my presentation as "essentially and explicitly Zwinglian" because I believe that the sacramental elements represent the body and the blood of Christ. My article was an honest attempt to present an objective study of what the Scriptures actually teach. I appreciate that he did not criticize my emphasis on the memorial character of the Eucharist. Since Zwingli is referred to, a word should here be said of his teaching. Prior to the Marburg Colloquy he "asserted that the sacrament was nothing more than a commemorative service of the death of Christ." At the Conference he was led to accept, in a sense, the real presence of Christ's body and blood in the sacrament. In a joint statement Lutherans and Zwinglians "declared that they agreed in recognizing the Eucharist to be a sacrament of the true body and blood of Christ, and that a spiritual partaking of this body and blood was a means of grace. They differed whether the true body and blood were corporeally in the sacrament." (Prof. Lindsay, in Encyc. Brit. 9th Ed.). Zwingli also taught "that the bread and wine are signs of the body and blood of Christ; Luther, that the body and blood themselves are signs of God's grace." (D'Aubigné). A sign is defined as something internal, spiritual. Speaking of Zwingli's teaching, Lindsay also says, "He asserted that the Holy Scripture, and not ecclesiastical tradition, was the sole rule of faith."

What is wrong with the use of the word represent? The first meaning according to the Dictionary (F&W) is "to bring before the mind"; and that is exactly what the sacramental elements are meant to do. We can also speak of the wine as an emblem because it resembles blood, and of both bread and wine as symbols because they represent to our minds the giving of Christ's body and blood for us on Calvary. Regarding the appellation "breaking of the bread," Dr. Hallesby says, "Jesus wished to give a symbolic expression in that part of the action where the bread is broken before the eyes of the participants." For this reason, he says, "the first church gave the Lord's Supper this appellation. It has here its deep, symbolic meaning." So, even Hallesby speaks of symbolism in the Lord's Supper! I had good reason for using the word 'obviously' in my article.

In our day much emphasis is given to the grammar and syntax of the Greek New Testament. Even the participles and the definite article are given more notice than in the days of Luther and when the English Version was made. Some recent commentaries give valuable help in the study of words, e.g. The Crit. Com. and those of Th. Zahn. A. T. Robertson has declared, "Sermons lie hidden in Greek roots, in prepositions, in tenses, in the articles, in particles, in cases." Hence, the emphasis given to certain words and syntax in these studies. Bible scholars have made big strides in this field since the Reformation. Still no translation is perfect. One's bias can sometimes be observed in the translations. Luther rendered —*touto* in the verba sacramenti by "das," which is "that" in English, because, as he believed, "das" rather than "dieses" would refer to the preceding sentence. Dr. Curt Stage in his modern German translation does the same. Weymouth makes bold to render Matthew 26:26b: "Take this; it is my body." If Scripture is to decide, it will do so not only through its spirit but also through its external form: its rules of languages and syntax. I stress it here as I did in my previous article. And here I wish to add: the word "this" in Matthew 26:26 and in Mark 14:22 should begin with a capital so as to correspond with "This" in Luke and in I Cor. 11:24, thus beginning a new, independent sen-

tence. These and other minutiae are important in the study of any Scripture teaching. I agree fully with the statement or declaration in the resolution adopted in 1939 by the American Lutheran Church. It says, in part, that the Holy Spirit "supplied to the holy writers content and fitting word," which makes every word more or less important.

In my October article I cited four instances in which the demonstrative pronoun "this" (in Greek and also in Latin) followed by a copula, is not connected with the preceding sentence, has the same number, gender and case as the predicative noun, and looks forward to it. These are in Matthew and Mark: "This is my body." "This is my blood." In John 1:19: "This is the witness of John"; in 6:14: "This is of a truth the prophet." The reader of Greek can look up other references, e.g. John 6:29, 50; 15:12; 17:3; Luke 1:36; 2:12; 22:53; Gal. 4;24; I Thess. 5;17, et al.

More needs to be said of Paul's use of koinonia in I Cor. 10:16. I render it "association." This, as before stated, is the first meaning given to it in the Lexicon to Westcott and Hort's edition of the New Testament, 1949. This lexicon was made "after the latest and best authorities." Thayer gives "fellowship" as the first definition, "association" as the second; Liddel and Scott gives "communion" as the first, "association" as the second meaning. In other words, these two authorities give "association" a close second. Now it is important to observe that we communicants can have fellowship or communion with the person of Christ, but not with his body and blood. Neither can this be said of the sacramental bread and wine; but we can *associate* these with Christ's body and blood. They are analogous. Let us also observe the following distinctions in the use of prepositions: partake *of* the bread and the cup; share, have communion or fellowship *with* a person, divine and human; *in* spiritual and intangible things, or in a spiritual way; but not *with* material objects like body and blood, even though we think of them as spiritualized and ethereal. Christ's body is as tangible now in glory as it was on the day of His resurrection when He could be touched. Paul's use of "body" and "blood" clearly point to the Savior's sacrifice on the cross; they are sacrificial terms.

I shall now explain the passage, I Cor. 11:27ff. The apostle declares, "Wherefore, whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." This does not necessarily imply that Christ's body is in the bread and his blood in the cup. The Lord's Supper is to be celebrated *Kuriake deipnon* instead of *Kuriou deipnon.* It is therefore to be regarded, as Ph. Backmann calls it, "als die den Herrn eignende Speise."

Paul indicates three causes of guilt by partaking unworthily of the consecrated elements. 1) Whoever does so in an irreverent spirit, not appreciating the nature and chief design of this Supper—the commemoration of the sacrifice of Christ's body and blood on Calvary, is guilty of sacrilege. 2) Whoever deports himself at the Supper in an unworthy manner toward his fellow Christians makes it a common meal (cf v. 20), and is therefore guilty of violating the new commandment of brotherly love which, according to Jesus' words, should be like His own. (John 13:34). Indeed, Paul regarded the uncharitable spirit of not a few members so serious that he gave it first consideration in the passage beginning at v. 17. Such a communicant must first change his attitude and "approve" himself in conscience before partaking of the consecrated elements (v. 28). This does not mean that he examine himself whether he has true faith, for the members of the Church at Corinth were all believers, either carnal (3:3) or spiritual. Says Jacobs, "We regard the Apostle as assuming that all are believing communicants" (at 10:17). It was the carnal members who caused dissensions and were lacking in love and acts of charity. It is to be observed that Paul does not speak of unworthy members, but of an unworthy conduct toward the brethren. 3) The third cause of guilt is thus expressed: "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." This must be taken together with chap. 10:17 where 'body' accurs alone, as here, without mention of the blood. The apostle makes it clear that the 'body' there is the aggregate of believers, the church. We are, I think, justified in understanding 'body' in 11:29 as having the same meaning, and referring to the Church of God. The sense, then, is that a believing communicant, partaking of the sacramental elements in an unworthy manner, incurs God's displeasure, if he discerns not the body, that is, the congregation of which he is a part. In other words, intimated as in v. 22, he despises the church of God. An unworthy participation of the Eucharist brings upon the communicant, not condemnation, as the A. V. and Moffat have it, but judgment (krima)—a judgment which involves the gravest consequences, as the experience of many in Corinth proved" (H.D.B.) v. 30.

It is remarkable that the Apostle employs the same word *'diakrino'* in both v. 29 and v. 31 — making "body" in v. 29 and "ourselves" in v. 31, the objects of the same verb. Now one of the definitions given of "diakrino" is "to distinguish," or "recognize" (Moffatt), another is "judge," (R.S.V.); but the word that fits best in both verses is "discern" (R.V.),—discern the body as the Church of God, and discern ourselves as being members of that body. This can well be accepted as the true exegesis for four reasons. 1) The apostle would quite certainly not use a word in such close connection in two different senses; 2) this meaning is well supported by the context; 3) it is in line with the object of the Epistle, to correct disorders, put an end to the party spirit, and to urge the duty of brotherly love; 4) besides it makes good sense. To take the expression "discern the body" as referring to the body of Christ in the bread is straining the word to fit the preconceived idea of traditionalists. I repeat the statement in my previous article, "It is evident that the apostle does not teach that the communicant with his mouth partakes of the body and blood of Christ." Nor does he teach the real presence of these in the consecrated elements, bread and wine.

But Christ as a person is present at the Eucharist. He is there as the crucified Lord and Master (Joh. 13:14). He

is there as the Object of the love, honor, and devotion of His disciples, the believing communicants. He is there to remind them that He shall come again (I Cor. 11:26), when they may eat and drink at His table in His kingdom (Luke 12:30, cf. 22:30). At the Lord's Supper they can have communion (koinonia) with *Him,* but not with his body and blood.

Something needs also to be said of the Eucharist as a mystery. Both the Eastern (Greek) Orthodox and Roman Churches call their seven sacraments mysteries, of which, in the latter, Confession and Holy Communion are the most important. The term 'sacramentum' was transferred from legal and military uses to a religious use by Tertullian who made it equivalent to the Greek 'mysterion.' Jerome adopted it in his Vulgata, rendering it 'sacramentum.' But the first application of 'mysterion' to the Lord's Supper was made by some of the Greek Fathers (Field's *Handbook of Theology),* and they derived the idea from the Greek Mysteries. Indeed, transubstantiation is a mystery, but it has no foundation in Scripture. Our *Formula of Concord* (p. 515) speaks approvingly of the 'heavenly mysteries of this sacrament.' When the New Testament speaks of mystery or mysteries, it is in other connections. There was no mystery in the Passover. The eleven were not mystified at what Jesus said and did at the institution of the Eucharist. But they were mystified at what He said at the Passover meal about His betrayer. The Jews and many of His followers, a year before, murmured at what He said about Himself as the true bread from Heaven, and of His flesh as true food. This really is a mystery which they should have accepted in faith, even as the eleven accepted it. The Greek and Roman Catholic Churches have applied this to the Lord's Supper, and so have transferred the mystery in John 6 to the Supper. To them the Eucharist is even more important for one's spiritual life than the appropriation of Christ's flesh and blood according to His discourse in John 6, although this latter is really the more important. Our Church seems to have followed the older Churches in this emphasis, judging by the great importance she has given it in her doctrinal writings. It is rather strange that the Greek and Roman Catholic Churches apply the appellation 'mysteries' especially to the sacraments; for in a broader sense our whole Christian religion is a mystery, as Paul says, "Great indeed, we confess, is the mystery of our religion." (RSV)

My copy of the December issue has just come, and I have noted what my critics say. Space does not permit an extended reply, nor should it be necessary. I only wish to make a few observations and remarks. 1) Prof. Tillmans bases his arguments on Church History, not on Scripture. 2) He does not criticize Melanchton for leaning (at first) too far toward Rome, but for leaning, apparently, too far toward the Reformed camp. 3) He expresses no opposition to Roman doctrines, though he doubtless does at other times, but is very critical of certain Reformed teachings, and defends Luther's hurtful utterance, "Ihr habt einen anderen Geist." Whatever his defenders may say, it was an unbrotherly remark. One of our leading churchmen, Dr. Bersell, said the same about it publicly some years ago at a Conference meeting. It should be remembered that the whole Reformation movement was to reform the existing Church, and if not successful, to oppose it and continue to direct people everywhere to the Bible. Therefore, the part that all the leading reformers took should be appreciated by all of us. Christendom has been benefited by all of them. Paraphrasing Paul's words, one can say, "For all things are ours; whether Luther, or Zwingli, or Calvin—these and certain others—are ours; and we are Christ's and Christ is God's."

Rev. Wittrock will please re-read my article and see what I actually did write. A frank discussion of what the Scriptures themselves say on this vital subject should certainly not lead to confusion and disunion, as he intimates; on the contrary, it should lead to clarification and unity, since it is a "direct approach and appeal to the Scriptures as the basis for our confessional position," as one pastor wrote me.

My previous article has one scribal error. After quoting Melanchton (p. 301), I wrote, "This is part of our unaltered Augsburg Confession." It should of course read 'our unaltered Lutheran Confession.'

P.S. After sending in this article to the Editor, I saw in a bookstore a copy of Prof. Ellicott's Commentary on First Corinthians, and found that his exegesis of ch. 11: 27-30 is the same as mine. This work is "possibly the most thorough English commentary" on this Epistle (H. D. B.).

Critique of Olof H. Nelson's Article

"An Inquiry Into the Doctrine of the Lords's Supper"[1]

Uuras Saarnivaara

PASTOR NELSON tells that he has for many years made a quite thorough study of the Lord's Supper according to the Scriptures, and that his inquiry has proved, he hopes, that the Lutheran doctrine of the Lord's Supper needs a radical revision, if it shall conform to the teaching of Scripture.

Nelson's purpose is good: He wants to restore the Lutheran doctrine to its Biblical purity. In his view, Luther, and the Lutherans who wrote the Confessions of our Church, did not understand aright the Scriptural doctrine. Pastor Nelson has now discovered it in a more reliable way, and the Lutheran doctrine should be reformed according to these discoveries of Pastor Nelson.

Before we accept this proposal for a radical revision of our doctrine, we should examine its value, following the good principle given by Nelson (quoting M. Reu): "Not your theology dare to change the text, but the text as transmitted, must be the deciding canon for your theological thoughts. Explain Scripture by Scripture, but stick to your text. It is God's holy Word."

Augsburg Confession and Apology

Nelson quotes the following words of the *Apology*: "For the canon of the Mass testifies to it (i.e. the bodily presence of Christ), in which the priest clearly prays that the bread may be changed and become the very blood of Christ." Nelson notes: "This is part of *our Unaltered Augsburg Confession*. What shall we say to this? Can we still hold to it? Is it not a compromise with the Roman Church?"

Well, "what shall we say to this?" In the first place we should say that Nelson is a rather forgetful writer: He first says that these words are in the *Apology*, and then that they are part of our *Unaltered Augsburg Confession*. While putting the period he has forgotten that they are not in the *Augsburg Confession* at all but in the *Apology*. If the *Apology* has a statement like this, it cannot justify us in rejecting the *Augsburg Confession*. — In the second place: If a book, even a book belonging to our Confessions, happens to contain a doubtful statement, it does not justify us in rejecting the whole book. Nelson would hardly want such a principle to be applied to his own writings. In the third place, the statement of Melanchton in the *Apology* must be understood in its context; and in its context it does not intend to defend the doctrine of transsubstantiation. It merely wants to emphasize the real presence of Christ's body and blood in and with bread and wine. By taking a statement from its context one can prove almost anybody as a heretic.

Judas Iscariot and the First Holy Supper (p. 300)

Nelson tells that he has ten evidences proving that Judas was not present at the institution of the Eucharist. His basic proof is that Judas went out immediately after receiving the sop from Jesus (John 13:26). "Now the sop was eaten at the passover meal, not at the Lord's Supper."[1]

When Luther and the Lutheran confessions hold that Judas was present at the institution of the Supper, they have *one good proof*. The account of *Luke*, who tells that *after* the institution of the Supper Jesus said: "But behold, the hand of him that betrayeth me is with me on the table" (Luke 22:14-23). *Matthew* and *Mark* do not tell whether Judas was present at this occasion or not, and *John* does not record the institution of the Lord's Supper at all. John gives us no information whether Jesus gave the sop before or after the institution; but since Luke reports that Judas was still present when the Holy Supper had been instituted, the sop must have been given after it. Thus, the plain teaching of the Bible is that Judas was present at the institution of the Lord's Supper. But contrary to this clear record of Scripture Nelson asserts that he was not. Nelson does not follow his own principle that we should take the Scrtpiure text as it is.

The Grammatical Connection between Bread and Body (p. 301)

Nelson explains that in the words of institution ("Take, eat. This is my body, which is given for you") there is "no grammatical connection between the words body and bread, for bread in Greek is masculine and body is neuter; nor is bread expressed with the word eat, but belongs to the previous sentence."

The fact that the words bread and body are different genders has no significance at all from the point of view of their "grammatical connection." The whole thing is entirely incidental. We take an example: In John 14:26, 15:26, and 16:13-14 the word *pneuma* (spirit) is neuter, nevertheless a masculine pronoun is used in speaking of the Spirit: "The Spirit of truth . . . he will glorify me." If we were to follow Nelson's way of reasoning, the words *pneuma* (spirit) and *ekeinos* (he, that one) should have no grammatical connection. The context shows that the pronoun *ekeinos* obviously refers to the Spirit. We return to the institution when Jesus had the bread in His hand and said, "This is my body," He naturally meant: This bread is my body. To say that He could not mean it because the words bread and body are different genders is nonsense and hardly needs any refutation.

1W. G. Tillmanns' and H. T. F. Wittrock's remarks against Nelson's article in the December issue of **The Lutheran Outlook** are pertinent, and the writer agrees with them. But neither of them has really examined Nelson's exegesis, on which the present article focuses attention.

2 Nelson wrote on Judas' presence at the institution in the March issue of **The Lutheran Outlook**, in 1948. In it too this is the only exegetical argument that he gives. The others are rational arguments.

Nelson says further that the "demonstrative pronoun 'this' . . ., followed by a copula, is not connected with the preceding sentence, that is, it has no antecedent, but points forward to the predicate nominative. They have the same case, gender, and number . . . Since then there is no grammatical or syntactical connection between 'this' and what the disciples were directed to eat and to drink, the logical conclusion is that the connection must be symbolical."

Here too Nelson's reasoning is in conflict with all normal logic and common sense. What he says amounts to this: Jesus took bread in His hand, gave it to His disciples, and said, "Take eat; this is my body." He did not, however, mean the bread by the pronoun "this," for this pronoun has no connection with the bread mentioned before, and has no antecedent. In our view, this is nonsense. According to all common sense and the simple meaning of the words, the pronoun 'this' connects the words bread (the antecedent) and 'body' (predicate nominative). It refers to both. The difference in gender is a mere incidental peculiarity of the Greek language and has no significance for the meaning of the sentence.

When Nelson says that the bread is not expressed with the word "eat," but belongs to the previous sentence, he seems to mean: Jesus could not intend that the disciples should eat the bread—since the words bread and eat are in different sentences. What, then, should they have eaten? Again Nelson's argument is sheer nonsense.

Nelson writes: "Jesus did not say that He was giving His body and blood *to* them, but *for* you, . . . and *for* many . . . What He gave *to* them was the bread and cup." "There is no Biblical ground for the belief that anyone receives the body and blood of Christ in the Lord's Supper, either orally or by faith" (pp. 301, 303).

Nelson's reasoning follows this sort of logic: Jesus says, "This is my body, given for you." Since the pronoun 'this' is neuter and 'bread' masculine, the pronoun cannot refer to the bread: neither does it refer to the body since Jesus says in the following clause that His body was given *for* His disciples, and for many. —If we combine what Nelson says in these two parts of his discussion the result is that, according to him, the disciples got nothing, neither bread nor the body. —In the latter case, the word "take, eat" naturally means a different giving than the word 'given' in the following sentence. In the first case, Jesus gives the bread to His disciples, in the second case He speaks of His sacrificial giving of His body and blood. The later does not cancel the former, as Nelson seems to think.

These are Nelson's "Biblical" arguments for his symbolical interpretation of the word "is" and against the interpretation of Luther. If we were to follow Nelson we should cast away all common sense and natural logic and follow reasoning which is sheer nonsense.

Body and Flesh (p. 301)

Jesus speaks in John 6:47-65 of eating His flesh and drinking His blood. Nelson explains that there is no instance in Scripture where "body" is the object of the verb eat. The body is the organism and includes the bone and internal parts. The flesh is the substance eaten.

Nelson's reasoning at this point is based on the idea o "Capernaitic" or natural eating of Christ's body or flesh He argues: Since no one eats the body, since it contain the bones and internal parts (intestines, etc.), Christ' "body" cannot be eaten, but only His flesh.—Who ha ever heard such nonsense? Not even the Zwinglians hav used so crass Capernaitic arguments against the Lutheran view.

"Koinonia" in I Cor: 10:16ff. (p.302)

Nelson explains that in I Cor. 10:16ff. ("The cup o blessing which we bless, is it not a communion *(koinonia* of the blood of Christ. The bread which we break, is i not a communion *(koinonia)* of the body of Christ? see ing that we, who are many, are one bread, one body; fo we all partake of the one bread") the word *koinoni* means "association," in the sense of the psychological law of the association of ideas: The elements bring to our re membrance the body and blood of Christ. "Jesus, th Master teacher, knew and applied the psychological law now known as the association of ideas, and so did Paul."

The fact is that the word *koinonia* is *never* used in the New Testament in the sense of psychological association of ideas. The revised Version at this place has in the mar gin: "or, participation in." This is the sense in which Pau usually uses this word. In II Cor. 13:13 and Phil. 2:1 Pau speaks of the "communion of the Holy Spirit" *(koinoni tou hagiou pneumatos)*. He obviously does not mean a mere psychological association of the idea of the Holy Spirit but a real participation in this gift. In I Cor. 1:9 Paul says that Christians are "called into the fellowship o his Son Jesus Christ, our Lord" *(eis koinonian tou uiou autou Iesou Christou tou kuriou hemon)*. The meanin is that Christians have been called to be partakers of grac and life in Christ, and to live in a real fellowship wit Him—not into a psychological association of the ideas.— These passages show what Paul means with the wor *koinonia:* It means to partake of, to participate in some thing.

Nelson explains: "Now Paul does not say that *we,* the communicants, have communion or partake (here Nelson inconsistently, admits the correct meaning of the wor *koinonia)* of the body of Christ. Instead of 'we' he use the words 'cup' and 'bread.' He does not connect Christ' body and blood with the Christian's eating and drinkin . . .: he connects them with the bread and cup. Natural ly we cannot speak of a union or communion of materia bread and wine with Christ's body and blood on Calvary The two sets of objects are entirely different."

Nelson again turns things upside down. Paul say clearly that the cup and bread are participation in, or par taking of, the blood and body of Christ. All commo sense understands the words of Paul to mean that Christ' body and blood are connected with the Christians' eatin and drinking. It is hard to understand Nelson's anti common-sense and unnatural logic.

The statement that we cannot speak of a union or com munion of material bread and wine with Christ's bod

and blood because the two sets of objects are entirely different, seems to be based on the Zwinglian axiom that "*finitum non est capax infiniti,*" a finite thing cannot contain or comprehend that which is infinite. This is a philosophical axiom, and according to the Lutheran view it if all wrong, as far as God's works are concerned: It makes impossible, not only incarnation, but also a fellowship between the finite man and infinite God. The second fault of this argument of Nelson is that it is directed against a "windmill": Paul does not speak here at all of a communion of bread and wine with Christ's body and blood, but of *our* participation in the body and blood of Christ through the bread and wine. Nelson, of course, denies this, for *koinonia* is for him a psychological association of ideas, not partaking of, as Paul means by it here and elsewhere.

Nelson says that "the unity of Christians is here based on the eating of the sacramental bread, not the eating of Christ's body."

The unity of Christians certainly has a poor and shallow foundation if it is based merely on the eating of the same bread, and not the eating of Christ's body. Paul does not teach such an external and superficial unity or fellowship between Christians. He shows that this unity has a twofold foundation: Eating of the same bread, and participation in the body of Christ through this bread. The unity of Christians is *externally* based on their eating of the same bread, and *spiritually* on their participation in the body and blood of Christ, through which they are members of His body, the Church. —In practical life the majority of church members in the various churches hardly have any other unity and fellowship than the external church membership and external eating of bread and wine: From this point of view Nelson is right, but not from the viewpoint of Paul's meaning.

The Meaning of "Mysterion" and Sacrament" (p. 303)

Characteristic of Nelson's understanding of the Lord's Supper is that he interprets the Greek *mysterion* and the Latin *sacrament* to mean *our* pledge and allegiance to Christ, not a pledge of *God* to and covenant with us. Nelson recommends for the Holy Supper the appellation *the Lord's Memorial.* According to Nelson, Eucharist is an *act of the congregation:* a sacrificial, not a sacramental act. Christians use the consecrated elements, not in order to receive something from Christ, but in remembrance and honor of their Lord, as a thankoffering to God, as a festival of Christian brotherhood, the Church, and as a memorial of their deliverance from spiritual bondage. Nobody receives, Nelson says, the body and blood of Christ in the Lord's Supper, either orally or by faith.

Nelson's understanding of the Lord's Supper is Zwinglian in the extreme. According to the Baptistic view, baptism is an act of man, his confession of faith. He does not receive in it anything from God, but presents to God and men his confession of faith and dedication to Him. In the same manner, Nelson teaches that we receive nothing in the Lord's Supper. We give in it our thanks to God and celebrate our Christian brotherhood. It is wholly an act of men in the Church, not at all an act of and gift of God.

Extreme contrasts usually approach each other. So also here Nelson's extremely Zwinglian view and the Roman Catholic have in common the conception that Eucharist is essentially men's act toward God, not God's gift to men. It is all human work, and the communicant gets from it as much as he, together with the Church, puts into it.

Conclusion

Nelson asserts that his extremely Zwinglian conception of the Lord's Supper is Biblical. We have seen that his interpretation of the statements of Scripture actually are in conflict with all grammar, logic, and common sense.

Our conclusion is that it is not the Lutheran doctrine that needs a thorough revision; it is the doctrine of Nelson that badly needs such a revision. We Lutherans have a good Scriptural doctrine of the Lord's Supper, but we have not followed that doctrine as we should have. Nelson tries to convert Lutherans to the Zwinlgian doctrine of Holy Communion. We believe that a man would use his time and energy better if he would try to help the Lutherans to follow the Biblical doctrine better in practice.

Nelson does not seem to understand at all Luther's fundamental meaning and religious interest in his doctrine of the Lord's Supper as a real means of grace and of Christ's real presence in it, neither does he understand Luther's conception of the relationship between the word and the sacraments. But these questions require another article.

REPLY

A. C. Piepkorn

In view of the editorial references to Concordia Theological Seminary and to my person on page 324 of *The Lutheran Outlook* for November, 1951, the President of the Seminary has asked me to make a statment thereon. This I do herewith.

Since the editor of the Outlook refers to his previous statements in the editorial columns of his magazine, I have rapidly reviewed the files of *The Lutheran Outlook* in the Pritzlaff Memorial Library. Apparently the editor has referred to me three previous times.

I

In April, 1948, the editor of the *Outlook* devotes most of an editorial, "See What I Mean?", to a criticism of statements which I made in an article in *The American Lutheran* for February, 1948.

In this editorial, he identifies me as "one of the experts on liturgy (who) discover ever new refinements and additions to demonstrate their expertness." The words are his; I am not a professor of liturgics as he is, and I feel no compulsion to demonstrate my "expertness." Where I have erred on a point of fact, I shall be grateful for his correction. I am constrained, however, to point out that the editor of the *Outlook* selected his excerpts from only one article of a series. The series discussed the five basic types of service vesture for Lutheran clergymen: Street garb; black gown; surplice (or cognate white vestment); surplice and chasuble; and Eucharistic vestments. In this series I pointed out that all five types could claim to be historically Christian and/or Lutheran, and that the actual choice was a matter of local decision. The information which I provided I furnished for those who might have occasion to use it; I have no interest in trying to force any style of vesture upon any one.

In the cited editorial, the editor of the *Outlook* asks: "What are the 'non-Eucharistic sacraments' (plural) of the Lutheran Church? Has one been added that I haven't heard about?" Let me recall to him the words of the Large Catechism of blessed Martin Luther: "Here you see that Baptism, both in its power and signification, comprehends also the *third Sacrament,* which has been called repentance, as it is really nothing else than Baptism" (*De Baptismo,* paragraph 74, Concordia Triglotta, page 750). Another particular creed of the Lutheran Church, the Apology of the Augsburg Confession, declares in Article XII (V): "Absolution can properly be called the *Sacrament of Repentance,* as also the more learned scholastic theologians speak" (paragraph 41, Concordia Triglotta, page 260). The Apology again states in Article XIII (VII): "Baptism, the Lord's Supper, and *Absolution, which is the Sacrament of Repentance,* are truly Sacraments" (paragraph 4, Concordia Triglotta, page 308).

The editor of the *Outlook* also criticizes my lack of proportion in "solemnly discussing the world-shaking importance of the exact length of a bit of red silk dangling from the left arm" when "our whole civilization (is) trembling on the brink of destruction." "World-shaking importance" is his phrase. I do not accord to these matters nearly the importance that he apparently does.

II

In the *Outlook* for August, 1949, the editor devotes nearly a column and a half of his leading editorial, "Eucharistic Prayer," to criticizing two sentences of mine in an article in *The American Lutheran* for June of that year. I shall reproduce these sentences here with his italics, punctuation and capitalization:

"While late Roman theology has tried to relate the moment of consecration to the recitation of the words, This is my body, and, This is my blood, the early (and most dependable) doctors of the Church of the Augsburg Confession for the most part wisely refuse to define the precise moment when the *sacramental miracle* takes place. They hold unreservedly, however, that the recitation of the Words of Institution is the consecration, *and that the Real Presence of the body and blood of Christ in the sacrament is achieved prior to the distribution.*" . . . . . .

The editor of the *Outlook* then proceeds to object to the words "sacramental miracle." I am aware of the technical distinction that some dogmaticians make between "sacrament" and "miracle." At the same time, the combination of the natural and the supernatural in the Venerable Sacrament of the Altar has been described as miraculous by orthodox theologians from St. John Chrysostom to our own time. The editor of the *Outlook* himself uses the term when he says in the very editorial under consideration: "It (the Real Presence) is His (Christ's) miracle, not ours, and is worked by His original will and promise which are still in effect." If, however, the combination "sacramental miracle" in my article necessarily connotes for him that the Words of Institution are "a magic incantation," I am happy to inform him that I reject as emphatically as he does the idea that the Words of Institution are "a magic incantation." As far as the bread and the wine are concerned, I affirm with him that "the bread and wine are still bread and wine after the consecration as before." I concur likewise in his assertion that the Real Presence is "His (Christ's) miracle, not ours, and is worked by His original will and promise which are still in effect."

The editor of the *Outlook* next cites Blessed John Gerhard's *De Sacra Coena* on the consecration, as "quoted by C. F. W. Walther in *Pastorale,*" but he does not indicate the page. His citation consists of 72 words inclosed in quotation marks and divided by no marks of omission. I cannot find this quotation in my 5th edition of the Vener

able Dr. Walther's *Americanisch-Lutheriche Pastoraltheologie* (Concordia, St. Louis, 1906). On pages 170-172 I find a 69-*line* citation which translates into German the Latin text of paragraphs 149-151 of Blessed John Gerhard's twenty-first commonplace, *De Sacra Coena* (pages 151-152, Volume V, Preus' edition, Schlawitz, Berlin, 1866). About 25 lines are omitted, but the German quotation clearly indicates the omission. I make this point at some length not because I wish to imply that the editor of the *Outlook* deliberately altered his quotation—I do not imply that—but to be able to state that I share the position of Blessed John Gerhard as *he himself set it forth* in the passage which the editor of the *Outlook* has endeavored to summarize.

In this editorial the editor of the *Outlook* has, I believe, overlooked two points.

The first is the main thesis to which I am speaking in the paragraph from which he quotes. This thesis is that the sequence of parts in the Eucharistic Prayer proposed by the Joint Commission on the Liturgy—which puts the Invocation of the Holy Ghost after the Words of Consecration—is "a complete capitulation to the Eastern Orthodox theory of consecration." What I said about the early Lutheran position on the time that the sacramental union takes place must be read in the light of the main thesis.

The second oversight is his misreading of my statement as if I ascribed to Lutherans generally a position which in fact I ascribed in this article expressly only to the *early* doctors of the church of the Augsburg Confession. I am aware of a shift on the part of some of the Lutheran dogmaticians at the end of the sixteenth century—Aegidius Hunnius, for instance.

Specifically the editor addresses himself to two of the four items which I cite for my contention that *early doctors* of the Lutheran Church held that the Real Presence in the Sacrament is achieved prior to the distribution. The first item re does not discuss. It is my reference to "Hoc *sacrosanctum Corpus et Sanguinem tuum (this* Thy Body and Blood)" in the prayer *Domine Jesu Christe, Fili Dei vivi,* which the *Formula Missae et Communionis* of 1523 authorizes prior to the distribution (Weimar edition, Volume XII, page 213).

My second item is the statement of Article X of the Augsburg Confession. The German version reads: *"Dass wahrer Leib und Blut Christi wahrhaftiglich unter der Gestalt des Brots und Weins im Abendmahl gegenwaertig sei und da ausgeteilt und genommen wird."* The Latin is as explicit on the crucial point: *"Quod corpus et sanguis Christi vere adsint et distribuantur vescentibus in coena Domini."* The editor of the *Outlook* says: "I do not think that the Augsburg Confession means to say anything" like that "the body and blood are truly present in the bread and wine *before* the distribution." Such a declaration is significant as an expression of the opinion of the editor of the *Outlook,* but it is not a persuasive refutation. It does not tell us *why* he thinks that in 1530 the confessors at Augsburg did not believe that Our Lord's Body and Blood are truly present in the bread and wine before the Body and Blood are distributed. In the light of all the evidence, I for my part cannot escape the conviction that the Confessors at Augsburg did so believe, always keeping in mind of course that they were contemplating the whole action (usus) of consecrating, distributing and receiving the Sacrament.

In passing, the editor of the *Outlook* says: "How you can hold that (the body and blood are truly present in the bread and wine *before* the distribution) without holding to some form of transubstantiation or consubstantiation I cannot see." It appears that the editor of the *Outlook* overlooks the fact that two different matters are involved, neither of which necessarily implies the other. Transubstantiation—which in loyally accepting the Book of Concord I reject explicitly—is a Scholastic effort at rationalizing the *mode* of the Real Presence of Christ's Body and Blood in the Sacrament. I do not know what definition the editor of the *Outlook* would give for consubstantiation, but all the opinions that are grouped under this name are also efforts to describe the *mode* of the Real Presence. Both terms have to do with the *how* of the sacramental union. But the question at issue in the sentences that the editor of the *Outlook* quotes from my article is *when* the sacramental union takes place. Whatever the answer may be to this question, transubstantiation or consubstantiation as such and in any form are not necessarily involved in the issue.

My third item of evidence I cited from Blessed Martin Luther's *Deutsche Mess und Ordnung des Gottesdienstes.* The editor of the *Outlook* endeavors ingeniously to turn it against me by saying that he "think(s) Luther intended there a meaning something like this: 'We retain for the time being the elevation of the elements (because the people are accustomed to it), but we do not see in those elements the body and blood of Christ'." Blessed Martin Luther, however, did not speak of "elements," but of "the Sacrament,' which is the earthly elements of bread and wine plus the heavenly Component, the Body and the Blood of Christ. Furthermore, the German original contains its own interpretation, which is not the parenthetic explanation of the editor of the *Outlook: "Das Aufheben wollen wir nicht abtun, sondern behalten, darum dass es fein mit dem deutschen Sanktus stimmt und bedeutet, dass Christus befohlen hat, seiner zu gedenken Denn gleichwie das Sakrament wird leiblich aufgehoben und doch darunter Christi Leib und Blut nicht gesehen wird, also wird durch das Wort der Predigt seiner gedacht und erhoben, dazu mit Empfangung des Sakraments bekannt und hoch geehrt, und doch alles im Glauben begriffen und nicht gesehen wird, wie Christus seinen Leib und Blut fuer uns gegeben und noch taeglich fuer uns bei Gott, uns Gnade zu erlangen, zeiget und opfert.* (Paragraph 46; St. Louis edition, Volume X, page 249.) This may well be compared with the Great Reformer's 1542 statement in his *Tischreden,* speaking to the matter of retaining the elevation in Anhalt: *"Praeterea cum Christus vere adest in pane, cur non ibi summa reverentia tractaretur et adoraretur etiam?"* (Weimar edition, *Tischreden,* Volume V, No, 5665.)

The editor of the *Outlook* does not discuss my fourth item of evidence. It is again a liturgical point, namely, the provision in the 1540 Brandenburg Church Order of

Joachim II for carrying the Sacrament from the altar of the parish church to the sick in their homes, with the sacristan bearing a lighted lantern and bell before the surpliced priest, who was directed to administer the Body and Blood of the Savior to the patient with the usual words of distribution (Emil Sehling, *Die evangelische Kirchenordnungen des XVI. Jahrhunderts,* Volume III, pages 77-79, Reisland, Leipzig, 1909).

The issue as to the moment when the sacramental union takes place has never been decided confessionally. My own feeling coincides with the statement in the Venerable Dr. Walther's edition of Baier's *Compendium Theologiae Positivae: "Nempe licet momentum temporis quo corpus et sanguis Christi cum pane et vino sacramentaliter uniri incipiunt non necesse sit definire, certum tamen est, unionem sacramentalem ita spectare ad usum, ut juxta regulam veterem nihil habet rationem sacramenti extra usum qui institutus est a Deo* (Now while it is admittedly true that it is not necessary to define the point in time at which the Body and the Blood of Christ begin sacramentally to be united with the bread and wine, it is nevertheless certain that the sacramental union looks to the action in such a way that, according to the ancient rule, nothing has the reason of a sacrament outside of the action appointed by God)" (Volume III, p. 504, Concordia, St. Louis, 1879). It may not be amiss to point out that the *usus sacramenti,* or sacramental action, is more than the *sumptio,* or reception.

III

In an editorial, "High Church," in *The Lutheran Outlook* for October, 1950, the editor mentions me twice.

He calls me "one of the high priests of the Lutheran liturgical movement." Again, the words are his. The liturgical movement in the Lutheran Church in America is one of the most unorganized phenomena in Church history. It has no priesthood of its own, and its adherents acknowledge only one High Priest.

He goes on: "(Arthur C. Piepkorn) contended that there is a real presence of the body and blood of Christ on the altar after the consecration and before the distribution of communion. See LUTHERAN OUTLOOK, August, 1949. This is false doctrine by any Lutheran standard, yet the editors of a conservative Lutheran magazine printed it without comment or criticism, and as far as I know no one in his own synodical body has taken the writer of that article to task for it. At any rate he was one of the first speakers chosen to take Dr. Maier's place on the Lutheran Hour after the death of that popular radio speaker."

The editor of the *Outlook* appears to have been writing on the basis of his recollection. According to this editorial, the position which I ascribed as a matter of historical fact to the *early* doctors of the Lutheran Church is now restated by the editor of the *Outlook* as my "doctrine" that "there is a real presence of the body and blood of Christ on the altar after the consecration and before the distribution of communion." I hope that what I have said above will serve to establish the unjustifiable character of these inferences on his part.

The editorial next quotes extensively from a term-paper by a Roman Catholic college student, as digested in *The Register,* a Roman Catholic weekly, for August 20, 1950. (The term-paper in question is probably the only copyrighted undergraduate term-paper in American educational history.)

One of these quotations contains the statement: "The periodical *(Una Sancta)* is edited by Dr. Arthur C. Piepkorn, commandant of the Army Chaplain School, Carlisle Barracks, Pa." The facts are these. Between 1940 and 1945, Volumes I through V of *Una Sancta* were published as a private project of an American Lutheran Conference clergyman, the late Reverend Jens Madsen of Brush, Colorado. Upon his death, the Reverend Howard R. Kunkle, S. T. M., then of St. Louis, Missouri, felt that the paper should be continued as a publication in the interest of personal and parochial devotional life. Mrs. Madsen graciously acceded to his proposal and he invited a number of us in various Lutheran synods to act as an "editorial staff." Since the editorial staff of the magazine has never met as a group, and since the Reverend Mr. Kunkle as editor-in-chief exercised full editorial authority, editorial staff members have about the status of contributing editors. Each issue contains this statement of policy on the masthead: "The author of each signed article is responsible for the views expressed therein." The Reverend Mr. Kunkle served as editor-in-chief from November, 1945 (Volume VI, No. 1), through October, 1949 (the final number of Volume IX), when he resigned. The editorial staff, in a letter poll, elected me editor-in-chief. I was unable to discharge the responsibilities of this position, however, and after a year's lapse in publication, the journal began to reappear in December, 1950 (Volume X, No. 1), under the capable editorship-in-chief of the Reverend Richard Klopf of Brooklyn. I did not therefore edit a single issue of *Una Sancta,* and my responsibility is limited to my contributions to the magazine.

IV

The *Outlook's* latest editorial reference to me is in the editorial, "Liturgical Difference," in the November, 1951, issue, which is the immediate occasion of this statement.

In this editorial, the editor of the *Outlook* invites his readers to "take Piepkorn . . . one of the Missouri Synod leaders of the liturgical movement," as an instance of the apparent 'relation between the cult of medieval vestments and the danger of return to medieval doctrine."

I do not know just what the "cult of medieval vestments," in which I am supposed to be engaged, is. The oldest service vestment in my possession is quite post-medieval; it is a black V-neck preaching gown my mother made for me in 1926. When I am a guest preacher or officiant I wear whatever vestment the *pastor loci* tells me to wear. When I conduct a service for which I am fully responsible—as in the military service, for example—I wear, as the circumstances seem to require: (1) No vestments at all; (2) my old black preaching gown; (3) cassock and surplice; or (4) Eucharistic vestments. I do not know if this is what the editor of the *Outlook* means when he speaks of a "cult of medieval vestments."

As to the "medieval doctrine" to which I have re-

urned,' I have tried conscientiously, with the help of God the Holy Ghost, to conform my "doctrine" to the Sacred Scriptures and to the Book of Concord, mindful of the solemn promise I made when I received Holy Ordination on Advent Sunday, 1930. So, God helping me, I shall teach at Concordia Theological Seminary. It is true, of course, that the Confessions frequently assert their Catholicity, and the Augsburg Confession says that 'there is nothing (in our doctrine) which varies from the Scriptures or from the Catholic Church or from the Roman Church as known from its writers." I suppose that in this sense I may properly be accused of holding 'medieval doctrine." I must emphasize, however, that I have not "returned" to it, either by way of the "cult of medieval vestments," or by any other way. It is the doctrine of the Sacred Scriptures and of the Book of Concord, and I hold it in common with all who accept the Book of Concord.

The editor of the *Outlook* goes on: "I have pointed out in these columns before that Dr. Piepkorn writes of a 'real presence of Christ on the altar' before the distribution of the sacrament." It should be noted that the quotation marks of the editor of the *Outlook* bracket a quotation (not wholly accurate) of *his* words of October, 1950, not of mine. He goes on to repeat his previous observations: "This is false doctrine from the Lutheran viewpoint, the Roman doctrine of transubstantiation or something closely akin to it, and I marveled that his Missouri Synod brethren let that statement of his in a Lutheran magazine go unchallenged. (I marveled again when I read recently that Dr. Piepkorn has been chosen to teach dogmatics at Concordia Seminary. Will he teach that there is a real presence of Christ on the altar before the distribution? This is a point where dogmatics and liturgics overlap)."

With reference to the "false doctrine from the Lutheran viewpoint" and "the Roman doctrine of transubstantiation or something closely akin to it," as well as with reference to what I shall teach at the Seminary, I have tried to express myself adequately above.

With reference to the astonishment of the editor of the *Outlook* at the failure of my colleagues to let my statement in *The American Lutheran* go unchallenged, I can only supopse that they read it more carefully than he had the time to do, and that they recognized it as a statement of historical fact made in the framework of a specific thesis and not as an absolute dogmatic definition.

Finally, with reference to the astonishment of the editor of the *Outlook* at my being called to a professorship in systematic theology at Concordia Seminary in St. Louis, I can say only that I share it. I enter upon this new ministry with a profound awareness of many inadequacies of knowledge, of faith, of hope, and of charity. I ask his intercessions that, in spite of these acknowledged inadequacies and those many other—and probably greater—inadequacies that I shall discover only with the passage of time, our Heavenly Father will in Christ grant me the guidance and the help of the Holy Ghost for the fulfillment of His gracious purposes and the greater glory of His name.

Cultivating the Christian Life Through Courses in Religion

Theodore Liefeld

PERHAPS OUR BEST APPROACH to the consideration in hand is by way of establishing some principles as ground for conclusions at which we propose to arrive. And in order to maintain a local atmosphere for our educational theory, let me remind you of a statement with which you all are, or should be, familiar. In case you are prone, in reading the college catalog, to skip from the calendar of the academic year to the description of the courses you are offering, it is the opening sentence of the statement on educational objectives of Capital University. "Broadly speaking Capital University aims to serve the cause of Christian citizenship by the inculcating of Christian culture." Obviously, stopping at that point with a thought which is elaborated in a page and a half of small print, leaves us with a broad and somewhat ambiguous statement; and the catalog does specifically develop it, especially under the obligation to develop and deepen the moral and religious life of the student. But for our present purposes, the sentence itself will serve. It means, I believe, that this institution proposes to help students to develop a Christian life philosophy, and to develop competency to critically evaluate and contribute to a Christian social order. Answers will vary as to how that is to be done. T. M. Greene, now of Yale, would say that education to that end must involve genuine education in Christianity (historically and in terms of revelation), in cultural values and the means of achieving them, and in what he calls "moral maturity," or development into a responsible moral agent.

But let's defer for a few moments the "how" of inculcating Christian culture—the question of program, methods, curriculum. For the more basic question to be answered is "why." Why is this religious or Christian em-

phasis our commitment, as an institution and as individual teachers? The answer determines our whole educational philosophy. Of course there are many possible answers, most of them either wrong or sadly inadequate: "Because we are a church-related college; because our constituency expects it; because the Board that governs our operation demands it; because an important proportion of our students are going to be ministers; because we ourselves are Christian, and feel that lawyers, chemists, teachers, business men should also have a religious-consciousness (but why not get that elsewhere?)." None of those answers will do — not for educators. The only adequate, though radical sounding reason is our conviction that *all true education* is fundamentally *religious,* because of the organic unity of Truth, and the nature of Reality. The point is this: if there be a God at all, He must be the ultimate and controlling Reality through which all else derives its being; hence the truth concerning Him, as He reveals it to man, must be the keystone of the arch of human knowledge, for it is the most important truth that can be known. Therefore, as Van Dusen points out, "Learning which does not confess Him as its foundation, because the determiner of the conditions which render its enterprise possible, and which does not aspire to Him as its Goal, is false learning, however impressive its achievements and pretentious its claims."

Many years ago Cardinal Newman said much the same thing when he observed that "Religious truth is not only a portion, but a condition of general knowledge"; and his colleague, Edward Pusey, pointed out the implications of this principle when he said, "All things must speak of God, refer to God, or they are atheistic. History, without God, is a chaos without design or end or aim. Political economy, without God, would be a selfish teaching about the acquisition of wealth, making the larger portion of mankind animate machines for its production; Physics, without God, would be dull inquiry into certain meaningless phenomena; Ethics, without God, would be a varying rule without principle, or substance, or center, or ruling hand; Metaphysics, without God, would make man his own temporary god, to be resolved, after his brief hour here, into the nothingness out of which he proceeded. All sciences . . . will tend to exclude the thought of God if they are not cultivated with reference to Him."

So A. N. Whitehead has said, "It is the very essence of education that it be religious." Notice that he does not mean recognizing religion as a good but optional extra, a desirable educational elective, for on the fundamental religious issue there can be no educational neutrality, often as it is tried. It means not putting God *into* education, but recognizing all education as deriving from and centering in Him, and therefore recognizing further that no educational discipline can escape Him as point of reference, if man's real needs are to be met.

The foregoing, I contend, is our only adequate and defensible educational philosophy, and represents the fundamental position of Capital University. It is, of course, not unique to this institution or this day. In fact, it is as old as higher education itself, for as you know, the origin of college and university education was Christian, rather than secular.

There is no need to trace here the 12th and 13th c. beginnings of university education in such centers as Bologna, Paris, Oxford, and Cambridge, with such rapid multiplying that by the time of the classical Renaissance some 75 or 80 such scholarly institutions were scattered over all the countries of Europe. When we recall the "Seven Liberal Arts" of the medieval university, we may not react with nostalgia; by modern utilitarian standards the curriculum was deficient. But at least we can appreciate the singleness and harmony of aim, which sought the acquisition of wisdom by a quest for truth in the light of faith. For the teacher and student of that day, God was the first truth and last end of life. Theology provided the unifying principle for thought, the unifying principle for conduct, and a synthesis of thought and conduct in a satisfying philosophy of life.

You are aware that higher education in the U.S., which was originally almost exclusively under Christian auspices, reflected the same sort of educational philosophy. You have all heard or read the now classic chronicle telling of the launching of the first American institution, Harvard College, in 1636, so we will not repeat it here. Harvard was to be a place for teaching dominated by the religious motive. The Anglican founders of William and Mary College set forth their purpose, "that the Church of Virginia may be furnished with a seminary of ministers of the Gospel, and that the youth may be piously educated in good letters and manners, and that the Christian faith may be propagated among the Western Indians to the glory of Almighty God." Even more unequivocal was the purposes of King's College, now Columbia University, as set forth by its first president: "The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ, and to love and serve him, in all sobriety, godliness, and righteousness of life, with a perfect heart, and a willing mind; and to train them up in all virtuous habits, and all such useful knowledge as may render them creditable to their families and friends, an ornament to their country and useful to the public weal in their generations."

Very similar were the auspices and impulses which started Yale, Princeton, Pennsylvania, Dartmouth, Rutgers, and the other colonial pioneers. These schools were not all sectarian; but nearly all of the some 200 colleges established before the Civil War were Christian in aim; their curricula were ordered about a theocentric purpose; they taught the Bible, and as something more than good literature. Religion was the keystone of the educational arch, the determining factor in educational theory and practice.

I needn't tell you that the past century has seen many radical changes in American higher education, profoundly affecting its premises, objectives, and practices. Institutionally, three new types of schools entered the educational scene: the professional school, the state university, and the graduate school. But these were the outgrowth of changing conceptions and demands which substantially changed the nature of liberal education generally. A

tremendous expansion in numbers seeking higher education (from 300,000 forty years ago, to nearly 3,000,000) was paralleled by an extension and diversifying of subject matter, with a loss of curricular balance. The doctrine of vocationalism led to a degree of specialization which often justified the definition of a university professor as a man who knows more and more about less and less. Utilitarian emphases, coupled with an almost unrestricted elective system, led to what has often been called the bargain-counter or cafeteria system of education. Dr. Wm. Adams Brown reports receiving a transcript of record from a respectable state university, which testified to the student's competence, as a Bachelor of Arts, to pursue postgraduate training in philosophy and theology on the basis of courses in Band, Military Science, Folk Dancing, Swimming, Animal Husbandry, and Mortuary Science.

But the greatest change in total educational philosophy in this period doubtless came as a result of the secularization of American life. Secularism has been many things: it embraces glorification of the individual, trust in science as mankind's Messiah, a naive belief in inevitable progress, reliance on gadgets and techniques to solve human problems, and a concentration on this-worldly, material values. Religiously, the secularist is indifferent and unconcerned. For him God is emeritus.

The impact of this outlook, as well as the foregoing developments, on American education has been tremendous. Not only in state institutions, but in independent and church-related colleges as well, the traditionally unified liberal arts pattern was progressively abandoned; religion, if present at all, was consigned to a peripheral and incidental place in the total educational pattern. A study conducted in the early thirties of 35 colleges related to the M. E. Church showed that about half of them specified religious study for only the Freshman year. And an earlier survey (1924) of church colleges in Indiana found only one out of six students that year enrolled in any course of a religious character. It had become possible for a student to earn a Bachelor of Arts degree at a reputable institution without having faced a single fundamental problem of philosophy or ethics, and without even a bowing acquaintance with the religion which has been the most important single formative influence in the civilization of which he is a part.

I said "had become possible"; it still is. But since the late twenties, and with much more evident momentum since World War II, a new trend is manifesting itself throughout large segments of American higher education —a trend in the direction of curricular synthesis, and a restored emphasis on the older liberal disciplines in general, and religion in particular. Educators are sharing with theologians, statesmen, and other thinkers of our day concern for the sort of society America is producing.

A distinguished scientist, Director Edmund W. Sinnott, declared at the 1947 centennial of the Sheffield Scientific School at Yale, "Men of science minister to the world in many ways, but perhaps their most important service now is to join hands heartily with their colleagues in all other fields, assuring our young men today, upon whose shoulders soon will rest such grave responsibilities, that breadth and catholicity of education from which alone can grow the wisdom they must have to save a desperate world." "This," he continued, "is the grave mandate of our universities. Never in history have they been called upon to render service to humanity as great as this. Man, not matter, is the chief problem of the world today. If we train his mind to master material things without at the same time enlarging his spirit so that he may appreciate the value of immaterial things and thus become the master of himself, he is but half a man. The greatest peril now is not from lack of education but from one-sided, partly educated men. Only whole men can save the world today and to train them well is the imperative task of every university."

But what of the students? How have they reacted? Many of them, before or after graduation, have taken self-inventory and characterized themselves as biblical illiterates, spiritual D.P.'s, and idealistically bankrupt. Let me quote from the analysis of one of these, an outstanding graduate of one of our major eastern universities. After reminding the older generation of the strongly principled framework of their upbringing, he poses this question: "But what about us, the youth of America? What have we been taught to revere? When our elders refer to eternal verities, absolutist ethics, we are likely to recall the lesson your instructors in sociology have driven home—that morals are relative to time and place, that what is good in one society is bad in another . . . Have we not gleaned from your professors of natural sciences, philosophy and ancient history that religions are the product of myth and superstition and that men create gods in their own image? . . . Biology now conceives of man as one species of mammal . . . If men are but animals, why not treat them as such? If man is a slave to determinism, incapable of free choice, what is the value of the ballot, trial by jury and civil liberties in general? . . . Personally I fail to understand how you can expect us to become ardent Christians and democrats when the vital postulates on which these faiths are supposed to rest are daily undermined in the classroom . . . Isn't it palpably obvious that the root of the trouble lies in an apparent contradiction between the implications of our studies and the ideals we are expected to revere? Of course we are apathetic, discontent, reluctant to assume the responsibility of thinking and acting. Of course we live solely in the present, without visions of the future, without any firm convictions, hiding under a mask of conventional behavior the 'futilitarianism' the more thoughtful of us clearly recognize, the less thoughtful profoundly sense . . . We, the young, are the American tragedy."

As phrased in a study of 50 Presbyterian colleges, "Today we have a part physical, a part economic, a part psychological, a part social man—and no real living and dying man at all."

But something is being done about it. Every recent survey indicates that educators are earnestly engaged in a radical rethinking of their total educational philosophy. Five years ago the Univ. of Calif. in L. A. circularized 47 colleges and universities, regarded as representative of every area and type of school in the land, inquiring wheth-

er they were contemplating any major curricular revisions, and if so, in what direction. All but two reported committees at work on fundamental curricular change. The two changes overwhelmingly indicated were from educational specialization to generalization, and from free election to specification of courses. More specifically, this and other studies have indicated as a third direction the effort to supplant secular approaches and emphases with a more religious emphasis, both departmentally and generally.

Time does not permit any detailed analysis of the recent and major curricular innovations at such institutions as Princeton, Columbia, and Yale. But in brief, Princeton introduced a department of religion in 1947, as an outgrowth of both faculty and student demand. Its offerings have met with such approval that it is now a three-man department, and offers a major. Columbia now offers a group of courses that at least on paper would qualify for a seminary curriculum. All of these schools, plus Harvard and others, are now stressing a required "core curriculum," which includes broad courses in philosophy, religion, and contemporary civilization.

Most of us may be even more surprised at the situation which has recently developed in the tax-supported schools of the land. Dr. Cunningham conducted a study in 1941 of the 70 state institutions accredited by the Assoc. of American Universities, and found that 21, or 30% of them maintain fullfledged departments of religion, while a far larger number offer religion courses in other university departments. In brief, in 62 of the 70 state schools, almost 90%, students have the opportunity to elect academically recognized instruction in religion. As one illustration, the University of Kentucky since 1946 offers a concentration in the Religious Aspects of Culture, which involves 30 quarter hours in the field of religion.

Two other general observations, drawn from similar studies, may be briefly injected. One is that in all types of schools substantially increasing numbers of students are electing religion courses. The other is that among church-related and independent colleges of liberal arts, graduation requirements in religion have noticeably increased in the past decade or two. Taken together, these factors probably account for the fact that in a given year, 66 church-related colleges averaged 985 religion course registrations per 1000 students.

All of this extended analysis suggests that educators generally are becoming vitally concerned, not just with teaching students how to make a living, but helping them to learn how to live, as Christians.

But now, what of ourselves? It seems to me that perhaps the best evidence of our Christian seriousness, as an institution and as teachers, can be found in the program of this conference. At the same time, the very fact of the program indicates that we are not complacent about realizing our objectives in the area of Christian nurture.

You have noticed that three areas of campus experience are being treated in this and the remaining papers. That is not merely a convenient division. It reflects the fact that there are three ways in which Christian education can be fostered on the campus. One is through courses; a second is through activities; the third is through worship. Actually my assignment does not cover the whole of the first area — courses in general. If it appears that I have ignored thus far the last two limiting words of my subject, frankly it has been deliberate. For I am concerned about the hazard of departmental isolation— the assumption that religion is merely one of many areas of study, and perhaps a not very important one, thereby ignoring what Van Dusen calls the "duality of religion" (by the way, all of you would enjoy reading his recent publication, "God in Education"). To state it again, religion must first of all be the determinative principle in the educational process as a whole, affecting vitally every part of the curriculum, reflecting the basic premise that God is the ultimate ground of truth, in relation to which all particular truths must be oriented. As a former president of Lafayette College observed, "A department of Bible will not make a college Christian, which is pagan in its department of Greek or agnostic in its department of Geology." The answer, of course, lies in committed, consciously Christian teachers in *all* departments, for the total curriculum and staff are involved in the cultivation of Christian lives.

At the same time, Christianity is more than a disposition, or set of benevolent attitudes. It rests on certain fundamental convictions, and they in turn are based on a historic record and a peculiar literary treasure—in other words, an objective content. Hence the warrant — rather the necessity — for the teaching of a specific subject-matter. So a religion department. And that, I presume justifies this paper.

But what shall a religion department teach, to further the objective of nurturing Christian life? No one would presume to draw up a list of courses which would be adequate for all colleges. All investigations reveal that not only among colleges generally, but among denominational and even Lutheran institutions, no two religion departments follow the same pattern; course titles suggest marked differences in approach, emphasis, and content. A study of 136 colleges in a three-state area undertook to classify religion courses according to type and frequency of offering. The largest number, 21%, were listed as Religious Interest courses, such as Introduction to Religion, English Bible, Psychology or Philosophy of Religion, etc. Next at 19% came Biblical Literature courses — that is, courses in the Old and New Testament. At 13% ranked Doctrinal and Philosophical courses. Then in descending order came History of Religion, Ethics, Religious Education, Comparative Religions, etc.

Certainly two approaches are minimum essentials to realizing the Christian life-cultivating aims of a religion department: the first is biblical and historical, represented by courses in the Old and New Testaments, life of Jesus, perhaps the life of Paul, and church history. Gould Wickey's study of 768 institutions showed that all types of biblical courses together accounted for 40% of the offerings in religion. The other approach is the systematic or theological and philosophical approach, represented by such courses as Christian doctrines, ethics, modern problems, and the like. A third approach or area rapidly developing at the undergraduate level in the past few

years, especially where a professional interest makes it desirable, is that of religious education.

A further thought on the foregoing. For convenience, and in our own curricular organization, we have used the term "religion department." But while there are religions (plur.), and there is religious experience, there is no such thing as religion, and therefore it cannot be taught. There is for us, however, a reality called the *Christian* religion, and Christianity *can* be taught. But Christianity is uniquely and inseparably associated with a book, the Bible, the whole meaning of which lies in its character as God's revelation of Himself to man. It is sometimes argued that a department of Christianity is too much content-centered, and not sufficiently dynamic and experience-centered to effectively cultivate Christian commitment. Despite such criticism, the Bible must still be the center of the teaching of a religion department in a Christian college. Through His recorded revelation God speaks to men, and His speaking is dynamic and creative of new and abundant life. "All Scripture, inspired of God, is profitable for teaching . . . and for training in righteousness, that the man of God may be complete, euipped for every good work" (II Tim. 3:16, 17). Any teaching strategy that by-passes the Scripture is an attempt to cultivate the life of the spirit by the power of the flesh. That is folly. If a course in Shakespeare warrants reading Shakespeare and not a lot of books about Shakespeare, then a course in Christianity demands direct exposure to the Bible and its picture of what it means to be a Christian. You will notice in our catalog that of the 15 courses and 44 hours of work offered by the religion department, 7 courses and 14 hours are directly, and a number of others indirectly, Bible-centered. It is appropriate that the course in the Freshman year, taken by all students, is devoted exclusively to familiarizing the student with the content of the books of the Old and New Testaments.

What about the Sophomore year courses — especially the first semester course, labelled "Christian Doctrines"? In a day when there is much ecumenical and anti-sectarian fervor, any denominationally-flavored course seems to be suspect. Is this a propagandist course in Lutheranism? By way of answer, a lot of religionists are slowly learning again what some Christians have known all along: first that there is no ethics without theology — because there is no Christian life apart from truths and convictions. Secondly, there is no Christian theology apart from a specific historical tradition. Who of us could teach a course in citizenship divorced from American democratic principles? Theologically, Lutheranism is not just a social or doctrinal phenomenon; it is the Lutheran teacher's understanding of what constitutes essential Christianity. He need not — he dare not — cease being a Lutheran, for he can't be anything at all without being something specific; but at the same time he can retain historical objectivity and awareness of the totality which is the Christian Church. Notice that in our curriculum a consideration of the essentials of the Christian faith is the foundation for a study of the Christian's life and conduct.

There is no need to analyze our entire religion department curriculum. The two years of work mentioned constitute 8 of the 12 hours required of all save pre-Seminary students for graduation. Nor should it be necessary in this group to labor the issue of elective or required work in religion. Our institutional objectives — or even the general values of a liberal education — are no more attainable without an understanding of Christianity and its implications, than is a knowledge of higher mathematics without a learning of the multiplication table. The fact that most of our students come from Christian homes and a background of catechetical training often means little more than an affiliation and some vague sentiments. B. I. Bell would more caustically say, "a few moral taboos; scarcely more than infantile notions about God; and devotional techniques which rarely go much beyond 'Now I lay me' and 'God bless papa and mama.' " At any rate, most of them remain essentially ignorant of what constitutes their Christianity. For such, there is no more warrant for 12 hours of English toward intelligent American citizenship, than for 12 hours of religion toward active Christian citizenship. Incidentally, the graduation requirement in religion among all the Lutheran colleges in this country varies all the way from 2 to 18 hours. But many of them are currently planning increases in this requirement, recognizing the failure of the elective system, and increasingly aware that religion either has everything or nothing to do with the business of education and life.

Perhaps this is as good a point as any to mention a project undertaken three years ago, which sought rather ambitiously to fill a number of apparent needs, recognized in nearly all colleges today. We spoke earlier of the hazard of religion department isolation. We also alluded to the earlier trends toward curricular scatteration, vocationalism, and professional specialization. To offset these evils and provide a measure of curricular synthesis, or integration, a full year, two hour per semester course was introduced to be required of all graduates, and called Religion in Life. It was designed to provide the senior with opportunity to look back over his entire educational experience, as well as forward into his future vocation and life situations, and to do that looking on a personal and Christian level — that is, in terms of a Christian philosophy of life. The point of departure, and the consideration for the most of the first semester is the question, "What is man?" Answers are progressively developed via the thinking of the man in the street, the natural scientist, the psychologist, the sociologist, the philosopher, and the religionist, and then the Christian revelation, with all the understanding it provides of man's origin, nature, and destiny, and his dependence on God's activity for the business of effective living. In the second semester the Christian life and its responsibilities, over against both God and fellowmen, are approached under the categories of the home, the state, and the church.

While this is classified as a Religion course (413-14), members of 7 other departments, plus the Dean of the Seminary and the President of the University, participate as lecturers and discussion leaders. No text is used, but readings are assigned in some 20 books, some of which are reported on, and smaller research groups, in which every

student participates, prepare presentations on spiritual, moral, or social tension related to their majors or future vocations.

Is this an effective means in the cultivating of Christian thought and habit paterns? Such a course cannot readily be validated. But unsolicited student reactions, such as "It gives us an over-all view of things," or "This brings the loose ends together," suggest that it may in some measure meet the need for expressing a total educational philosophy, and realistically portraying in vocational settings the opportunities and obligations of the Christian life.

What further should be said about the specific objectives, and ways of attaining them, in a college religion department? Without appearing presumptuous, may we call attention to just one or two additional needs.

For one thing, the work of a college religion department must be academically respectable. The factual background which it provides must be comparable in substance, and breadth of outlook, and scholarship to that in any other discipline. The example provided by one large university in providing safe transit for its football players was too long representative of the situation in a great many more: "We placed the beef in classes where they would receive 'sympathetic treatment' and steered them clear of those old sour apples who still insisted on flunking a guy just because he didn't know anything . . . Accordingly, the typical course with which we loaded down the freshman beefer consisted of classes in Bible, Psychology I, Astronomy, and Music Appreciation. All were 'cripples' of the purest ray. Bible was taught by a loveable old gentleman who delivered lofty lectures and never bothered his sleeping class with details like questions or examinations."

I am sure the example is safely cited in these quarters. But it points up the need that religion not just be *given* proper educational standing, but that it *merit* such standing, second to no other department, on the basis of the scholarly and mentally stimulating quality of its work.

At the same time, that does not mean a sterile academic intellectualism; nor a secularized effort to modernize Christianity so as to make it adequate to modern times. It is not for us to change Christianity so as to make it palatable; rather it is Christianity that is to change us. That means retaining all its radical and sometimes irrational theological teeth. Furthermore, our aim goes beyond acquaintance with facts; in the departmental section of the catalog it reads, "to inculcate principles of positive evangelical Christianity based on a *living faith* in Jesus Christ as the Son of God and the Savior of the world." Knowledge, yes — but also faith, conviction, commitment. That means, pedagogically, rightness plus some heat, winsomeness, evangelistic persuasivness. And that of course is not so much a matter of the curriculum but of the teacher — the religion teacher particularly, but in some measure every Christian teacher.

We have said nothing about other important objectives of a religion department, such as developing interests and skills which will make effective laymen in the church and community to which the graduate goes; and laying the foundation for subsequent graduate study in the Seminary on the part of the considerable number (one-sixth of the current Freshman class) who are preparing to enter the ministry. But we will assume that these and perhaps other like objectives are self-evident.

Our primary institutional obligation is not to make Christians, but to help Christians grow in mental, social, and spiritual maturity. No one here has an exemption or deferment from that task. For the undergraduate by and large takes his beliefs and disbeliefs, his notions and prejudices from his instructors. What the faculty in all its departments thinks, the student will think also. At the very least, that should mean for all an attitude, not of condescending toleration, but of sympathetic understanding and active cooperation with that department whose special concern is Christian vocation.

I close with a brief quotation from a man whose thinking has exerted considerable influence on education. "Education is training from childhood in goodness, which makes a man eagerly desirous of becoming a perfect citizen, understanding how both to rule and be ruled righteously. This is the special form of nurture . . . to which our present argument would confine the term education; whereas our upbringing which aims only at money-making or physical strength or even some mental accomplishment devoid of reason and justice, it would term vulgar and illiberal and utterly unworthy of the name education."

Plato — for we have quoted from his "Laws", Book I —would educate a man by making him "eagerly desirous of becoming a perfect citizen." We strive for something still higher — making a man eagerly desirous of becoming and by God's grace helping him to become, a perfect Christian. For Christianity is not a by-product — not a plus added to education; rather it is the very heart of a man's education.

What Our Readers Think Of The Lutheran Outlook

"Thank you very much for your very prompt response to my night letter of Sunday concerning seven new subscriptions to **The Lutheran Outlook.** The addresses and remittance which I promised are submitted herewith, but first I want to apologize for not speaking a few words on behalf of this fine publication before. Though my own subscription is only a few months old, I have come to appreciate the feature articles, letters and editorials which the**Outlook** publishes, but until last Sunday morning I had done no more than make one or two half-hearted announcements that I should be glad to send in any subscriptions for the parishioners.

Then, last week the January issue arrived, and the imperative appeal for subscriptions prompted me to bespeak a 10-minute announcement during the Sunday morning service. I offered one-year subscriptions at a dollar a piece, promising to pay the other dollar myself, and of the 25 adults present at the service these seven subscriptions were obtained. Of course, this is no phenomenal feat, but I doubt very much that there are very many congregations with a membership of only 42 who have eight subscribers to the **Lutheran Outlook.** I am confident that the 84 issues that the inclosed $14 will buy represent an investment which will reap rich spiritual rewards in the life of St. Paul American congregation."

". . . please enter two additional 2-year subscriptions to **The Lutheran Outlook** in my name. I want these two copies to offer to the members of my church council.

"If it should happen that we lack 3 subscriptions in reaching the number needed to continue the publication of this magazine, then enter 3 more subscriptions in my name and bill me for the same."

" . . . I think it would be a shame if it will be necessary to stop publication. It is one of the best—I am sure THE best medium of exchange of thought in the Lutheran Church. It seems to me that the pastors in the American Lutheran Conference should all have the magazine."

"I am enclosing my subscription fee for two years and promise to get at least another six people to subscribe before the end of the month.

"We wil pray and work to have this fine paper continued; may God bless our efforts."

"I would be willing to contribute ten dollars a year plus my subscription to further this cause. Perhaps, I could stretch my budget to make that even larger. I realize at the same time, that this is pitifully small; but, if others would do as much, couldn't enough be raised to implement your effort to the point where it could continue, and possibly even increase its editorial program?"

Have You Publicized The Lutheran Outlook?

THESE SENTIMENTS AND THIS ACTUAL SUPPORT MEAN A LOT, BUT IN ACTUALITY THE NUMBER OF SUBSCRIBERS IS WHAT REALLY COUNTS. WILL YOU DO YOUR PART?

New Books

UNDER A JUNIPER TREE, *by Oliver Everette. Augsburg Publishing House, Minneapolis, 1951. Paper cover, 70 pp., 75c.*

This is a book of religious poems. I do not know the author, but from reading the poems I can make a couple of deductions: one, that he is a minister; two, that he is not a young man. Note these two lines, the first and the last of a poem called "Meditation":

> The skeletal hand of certain Death . . .
> . . . . . I'll meet you at the door,
> My Certain Friend, for I am coming soon.

If my deductions are correct, I am sorry; sorry that I did not know him sooner, sorry that his work has not had wider circulation. For these are better han average poems. Here is a man with imagination and songs that are far superior to the ordinary rhyming found in church papers. Preachers will find much quotable material in this volume; it is full of allusions to the Scriptures. Here is one of the shorter poems for a sample:

Wake! 'tis the time of the sowing and the harvest;
Wake! 'tis the time of the evening and the dawn;
Wake! for there is a strange and warmer wind
Rustling in the tall ripe corn.
Wake! 'tis the time of the grinding at the mill;
Wake! 'tis the time of the sorrow and the laugh;
Wake, awake, below the hill the hurricane
Is dancing, gathering up the chaff!

> Are your garments all in order?
> You are bidden to the feast.
> The bridegroom lights the heavens
> From the sunset to the east.

There's a rustling of the chariots that are rushing on to war;
There's a trumpet of destruction that is thundering before.
There's a laughing of the jackals; and our only hope of peace
Is the trumpet of repentance: *You are bidden to the feast.*

D.

—o—

THE SYNOPTIC NEW TESTAMENT, *by Russell A. Peterson, M.A. Meador Publishing Co., Boston, publishers; 159 pp.; price $2.50.*

The author is a pastor, writer, and lecturer in the field of education, philosophy, and theology. His academic bent of mind led him to Augustana College, the University of Iowa, Luther Theological Seminary, Union Theological Seminary, and Columbia University. Other books written by him are: Luther for Today, The Modern Message of the Psalms, Children's Tales from Norway, Lutheranism and the Educational Ethic. He is on the clerical roster of the E.L.C., and serves a congregation at Flandreau, South Dakota.

—o—

THE GOSPELS' LIFE OF JESUS IN THE WORDS OF THE FOUR GOSPELS, *by Edward F. Cary, M.A., S.T.B. 14 Garfield Place, Poughkeepsie, N.Y. Pocket size, price 25c, 50c, and $1.00. 1951.*

It is the result of work as Bible teacher in Euphrates College and Seminary, translated and arranged from the Greek text of Westcott and Hort.

We bracket these two books because there is so much similarity between them. Both are an attemp at a harmony of the gospels, although The Synoptic New Testament, as indicated by the title, seeks only a harmony between the Synoptic gospels, making use of the Gospel according to St. John "as the overall nexus in the construction of a Synoptic harmony of the Four Gospels."

The Gospels' Life of Jesus does not purpose to be a harmony, but a Life of Christ in the words of the Four Gospels. But the four gospels are woven into one. In both books the translation is in idiomatic, modern day English, adhering as closely as possible to the Greek text. Special care is given to the tenses of the Greek verbs, and the words and phrases try to bring out the thought in the originals. Both men handle their tool, language, with admirable skill.

Both books are delightful reading. They are a continuous narrative without reference to book, chapter or verse. Nothing essential in the gospels or in the Life of Christ has been omitted. Written continuously one gains a clearer view of Christ, of His personality, words, and deeds, than if the text is broken into. Whether or no the events are related in chronological order, is immaterial. They are there, and the sequence is close and the transition from one to the other logical. Because of the simplicity of the language, the clear and concise presentation, we would recommend both books for use in Sunday schools and the catechetical class, as well as for reading in the home and in the Bible Class. The authors are not afraid to depart from the classic use of words, but use them as they are used and commonly understood.

The Synoptic New Testament is divided into numbered sections with an outline in the front part of the book that gives headings and the source in the New Testament text. The Gospels' Life of Christ has headings and an index.

May many profit from the labors of these two men. Their purpose to aid to a better understanding of the Gospel, gospels, and Christ should be realized. Both books are an achievement.

Wm. Engelke, Tipton, Kansas.

—o—

POETIC MEDITATION ON THE SCRIPTURES, *by Botolf J. Rothnem. Published by Augsburg Publishing House, 1951; 70 pages; price 75c.*

According to the Folkekalender the author is pastor of the Lutheran congregation, E.L.C., at Rushford, Minnesota.

The writer of this review may be too prosaic to write a review on a volume of poems, for he is neither a poet, nor a poetry fan. Yet, these poems do strike a sympathetic chord, because they are vibrant with faith, hope, and love, warm with the glow of spirituality, inspired by the love of God, the grace of Christ, and the consciousness of guidance by the Holy Spirit.

These poems are meditations on the Scriptures. Each one is headed by a Scripture passage from which the thoughts expressed in the poem are taken. They are inspirational, not dully didactical, though each one teaches a lesson. Drawing the material from the Word of God fences the poems off from sentimentality and the hackneyed phrase. There is no

monotony in content and form. The content is as fresh as the Word of God, and the form varies in meter and verse. All the classic verses, the hexameter and blank verse excepted, are employed, and new ones added. They are fitted to the sentiment expressed in the Scripture text. They sing of love (agape), rouse to battle, and soothe as a mother's lullaby. They are not emotional, yet express every emotion of the heart. All are deeply devotional, some are exquisite little prayers. One finds freshness, originality, and spontaneity. They are writen out of a heart filled with the praise of the Providence of God, and the joy of Salvation in Christ. As to the language . . . here is an example how beautiful and forceful our English can be when only plain, common everyday words are used.

We congratulate the writer of these poems, and thank him for a valuable contribution to our religious poetical literature.

Wm. Engelke, Tipton, Kansas.

Correspondence

Sir:

You may forward the enclosed subscriptions to the publisher of the *Outlook*, please. I thought you might be interested to know they are the result of a five-minute sales talk, with the example of the last *Outlook*, to the brotherhood of this congregation.

May I say that I thought the last *Outlook* was just about the best that came through, particularly the Christmas Meditation, which, with or without your permission (it's too late now!) I copied as my message from "The Pastor's Desk" for our monthly newspaper in the parish, "In Touch." It goes out to 800 homes in the area, and was a perfect word for those who find the world too confusing or interesting to have time for the message of the Kingdom.

And I do hope you find the author of the Outline on Science and Religion. (See Who's Who in this issue. Ed.). It is one of the articles most aware of the pulse of modern science I have ever read. Whoever the author is, he should be highly commended and urged that his modesty at the beginning of the article is unnecessary. Further reading in Depth Psychology could be recommended, but otherwise his command of the material was excellent. At the end, however, I felt a more serious word to the Church not to be so dogmatic and ill-informed before it makes a judgment on science would be in order. Here I found my great help in a more becoming modesty from Brunner's "Revelation and Reason," chapter 18 on Biblical Faith and Criticism. From my own experiences I find the Church repeating the same hasty errors in regard to the newest sciences of sociology and psychology that she did originally with physics and biology. We need more words of warning.

Otto's article on the Alcoholic was extremely well done also. I find it to be the best single summary I have recently read. One point which the book, Alcoholics Anonymous, brings out so strongly, which Otto does not fully enough underline, and which appears to be true in the limited experiences I can report in this field of counselling, is that the alcoholic is basically directed by an effort to feel superior. That is the reason for the therapeutic step of confession and restitution in the Alcoholics Anonymous group therapy. From the accounts in the book, and from my experience, this is the hardest hurdle the alcoholic has to go over on his way to release. Corroboration, illuminating but tragic, comes to mind from a little book by Twitchell, "Living Without Liquor," which is one of the simplest and most helpful introductions to the entire field that can be read. The author is a Ph.D. who went through ten different schemes to break the habit, from Christian Science through Psycho-analysis to Alcoholics Anonymous. He points out this fact that as a class the alcoholic is far and away intellectually superior to the average run of men. Throughout the book you can sense the effort at self justification he is making for himself, and his assurance that he knows himself well enough now to be free of his slavery. The tragedy is that just before we left Southern California there was an article in the daily paper saying that he had been arrested for intoxication in Los Angeles. His experience more closely than ever confirmed for me the contention of Alcoholics Anonymous that the basic problem is the spiritual one of attaining a real humility over against the false humility the alcoholic is so willing to demonstrate when he says he craves relief from his problem.

Anyway, I hope the *Outlook* can continue. You did a good job with it. Has there ever, within the discussions of the American Lutheran Conference, arisen the glimmer that maybe Church publications of any type are not to be self-supporting by their very nature as evangelistic and educational witnesses? That maybe they have a higher duty to perform than to sustain themselves? If anyone would dare to ask that question, of course, it would evoke sympathetic vibrations all down the line of church work, and I can understand our hesitancy to even admit the question. For then we might have to turn from elation to chagrin when we can report that our church publishing house showed a profit for the year and was able to reduce a debt. It could be mighty uncomfortable to ask the question, as I say. So maybe we'd better wait until a converted Jehovah's Witness, a Christian Scientist, or a Seventh-Day Adventist joins the ranks of the official body as a member of the Committee on Publications.

Thanks again. God's blessings to you and your work.

George Muedeking, El Cerrito, California.

—o—

STATEMENT

Sir:

Pressure has been brought to bear on me to publish a statement in the *Lutheran Outlook* with reference to Pastor Olof Nelson's article on the Lord's Supper. I wish that someone who is devoting his whole time to theological studies would analyze thoroughly and answer Brother Nelson's claims. I do not feel that I have either the time or the ability. Nevertheless, I wish that you would publish in the next issue of the *Outlook* this brief statement:

Without deprecating the scholarly approach of Pastor Olof Nelson in his recent article, "An Inquiry Into the Lord's Supper," but in order to clear the Augustana Lutheran Church of responsibility for the interpretation offered by Pastor Nelson, I am simply assuring readers of the *Outlook* that the author's position is far removed from the confessional position of the Augustana Lutheran Church.

Oscar A. Benson, President
Augustana Lutheran Church

I hope that some theologian will take the time at an early date to show that some of the conclusions of the author are not justified by the premises, and that some of the premises are not too well founded. However, let us not discourage scholarly examination such as Pastor Nelson has offered but depend upon still more penetrating scholarship to vindicate our historic confession.

I shall appreciate it if you will include this statement in the *Lutheran Outlook*. We are still hoping that the *Outlook* may live on and just now we are contemplating special efforts on behalf of the magazine at the evangelism conference here in Minneapolis in January.

Sincerely yours,

Oscar A. Benson, Minneapolis, Minn.

——o——

LUTHERANS IN AUSTRALIA

Sir:

In the *Outlook*, September issue, I found the first part of my essay on Luther's Theologia Crucis. Thank you very much for having published this paper which tries to explain one of the most important features of the theology of the Reformer. There is one misprint on page 266, second column, 5th line from the bottom. The sentence should read: "He did not only see the depth of divine love. . . ." The word "only" is missing. This omission makes very bad sense, but I hope the readers noticed the mistake. Is it possible to give a correcting note?

Shortly before Christmas the Joint Intersynodical Committees of the two Lutheran Churches in Australia accepted after careful deliberation and on the basis of theological work done over a period of almost 18 months the theses on Holy Scripture and Inspiration. This problem was the most crucial issue, and so it is to be hoped that we shall achieve the union before long. Our negotiations are an exact parallel to those which are going on between the ALC and Missouri. In this country the situation of the Lutheran Church is far more serious than in the USA. We are a small minority, not quite one per cent of the population, dispersed over a continent. . . .

The greatest problem confronting us now is the relationship to the Lutheran World Federation. Our Church is a member while the ELCA has remained outside so far, following the example of the Missouri Synod. I think that Missouri will alter its attitude sooner or later. But this presupposes a clarification of the confessional basis of the LWF. Unfortunately the LWF has not found the clear basis which the old Lutheran World Federation had. I remember the attempts which were made by Dr. Reu when he prepared the theological statement on the Church and the Churches for the convention planned to be held at Philadelphia in 1940—I was a member of his committee—to make it quite clear what constitutes the fellowship within the Lutheran Church. He tried to work out what are the prerequisites of pulpit and altar fellowship, reemphasizing the great principles of conservative Lutheranism. We are waiting for a clear word on the part of conservative Lutherans in your country as to whether or not the old Galesburg rule still holds good, and if not why not.

For the new year I wish God's blessing for you personally and for your work in the faculty and as editor of the *Outlook*. With kind regards,

Yours in the communion of the faith,

H. Sasse, North Adelaide, South Australia.

——o——

RICE CHRISTIANS?

Like most other missionaries, I too had heard of "Rice Christians" before coming to the mission field. I was determined that none such would be among the numbers I would admit into the Church. I preach against this type and seek to prevent people coming into the Church for motives of material gain. However, although I still consider my work to be in the "spiritual" sphere, it is pretty hard to keep it there. Take a walk with me to the houses located within our mission compound walls, and I will try to show you what I mean.

The first house is the home of a Bible woman. She lives here with her 20-year-old son and 10-year-old daughter. Death has already claimed her husband and six other children. Two of these children died last year within 3 months of each other. She is still paying off the meager burial expenses involved. I said death has already claimed most of her family, and I hope it will stop there. But her last son is suffering from tuberculosis, and since there are no vacancies in the sanatoria, he is receiving injections at home. The mother goes out morning and afternoon to carry out her Bible work, and the daughter goes to school. So the son must be his own nurse through most of the day. Another daughter is staying in our mission boarding school, and sees her mother 3 times a year for a total of about 2 months. The mother is steadily going deeper into debt, buying one orange, one banana, an egg, and a cup of milk a day for her son in addition to the daily diet which is hardly a balanced one. Even that is strictly rationed so that there is not enough for "Three squares."

There is no husband at the second house either. The widowed mother gets a very small pension to add to her daughter's salary earned as a teacher. The daughter is 25 and would like to get married. She endangers her chances by delaying, but she refuses to until her younger sister finishes school and teacher's training. This will be at least 3 more years. In the meantime she too can hardly make ends meet trying to be the breadwinner for the family.

By contrast, there is a man in the 3rd house, but no women or children. He has a wife and five children living in a village 15 miles away, but in order to find work for their support, he has had to come here. However, he gets to see them for several hours twice a month. He is eating regularly just now, but his work ends in three months. Then he will have to go back to his family and live off his son who hardly earns enough to support himself.

At the fourth house there is a lone woman—or rather, I should say, a lonely woman. Her three youngest children are with her husband almost 500 miles away. He gets work once in awhile, but not enough for the family's food. So the mother had to leave her 3 school-age children for 5 months in order that she might earn a little for their support here. Her two older daughters are 13 and 15 years old and are married. This makes 2 less mouths to feed.

At the fifth house we find a complete family—mother, father, and 5 children, and they are all hungry. They had a handful of food last night, none this morning. There was none for this noon or tonight either. Salary day does not come for another week. There was a sack of grain in the house which some acquaintance had left, but was to pick up again later in the day. They would not touch it, even to feed their children, four of whom are under ten.

There are two more houses on the compound, but I did not visit them. I hope the conditions there are better. Instead I bought a sack of rice and will ration it out daily to three of the five homes. The daily portion will be enough for one meal at each place, if there are no over-hearty eaters. I realize that by so doing these people are receiving far above the rated salary for their work. I guess this might be related to "Rice Christianity," but at least my conscience feels better, especially when I saw the 'thank you' in their eyes.

India.

THE LORD'S SUPPER

Sir:

If Pastor Olof Nelson, who wrote an article on the Lord's Supper recently published in the *Lutheran Outlook,* will study the paper by the late Dr. Reu on "Can We Still Hold Fast to the Lutheran Doctrine of the Lord's Supper?" I believe he will be convinced of the real presence. This article was printed in the May 1940, June 1940, and March 1941 issues of *Die Kirchliche Zeitschrift.* If my memory is correct, it was also issued in pamphlet form by the Wartburg Press. It is by far the best discussion on the Sacrament of the Altar that I have ever seen.

Sincerely,
Ernest Adams, Sacramento, Calif.

—o—

Sir:

I am somewhat amazed at the various rebuttals which have been presented to some of the articles which have appeared in the Lutheran Outlook. Many of these are grossly inconsistent with the practice in our Church. When Pastor Olof Nelson wrote the findings of his study on the Lord's Supper recently, a burst of indignation was let loose in the correspondence section. I believe some would desire to cry heresy and even breathe excommunication. Assuredly I cannot agree with the pastor's thought or logic, but it is refreshing to know that your periodical would give consideration to scholarship and individual thinking no matter how much in error it is.

I would ask those who would cry shame and heresy if they are consistent in their administration of this precious means of grace. Our conviction concerning the proper administration of this sacrament should correspond with our conviction of the presence of our Lord's body and blood. But those words of Schipture, "He that eateth and drinketh unworthily, eateth and drinketh damnation unto himself," can easily be toned down so as not to offend communicants who by their association with unbelievers in anti-Christian organizations wilfully and deliberately deny that Christ who sacrificed Himself upon the tree for man's sin. Eh, Brethren? It's easy to have a conviction, but to by-pass it in application.

S. E. Stein, Arlington, South Dakota.

—o—

Sir:

When I read your editorial comment on the position which you attribute to Professor A. C. Piepkorn on the question as to when our Lord's body is present in the Holy Supper followed by your expression of wonder over the fact that Concordia Seminary has called him into its Department of Systematic Theology *(The Lutheran Outlook;* November 1951 issue), I was shocked.

As I know that Professor A. C. Piepkorn's position in the matter referred to is not as you present it and also you as a Christian brother who would not knowingly do another an injustice, I thought it in the interest of our dear Lutheran Church to request Professor A. C. Piepkorn to address to you a statement in reply to your repeated editorial pronouncements against him. He acceeded to my request and prepared the enclosed letter addressed to you. I had asked the privilege of sending the same to you with this accompanying note from me.

I am confident that you will receive it and study it in the spirit which prompted me to request the same and which motivated him to prepare the same.

You and I know from experience that it is very difficult to clear such matters by correspondence. So much more is attained when men sit down together and in a fraternal spirit discuss the matter of controversy or misunderstanding. It is, therefore, my hope that you and Professor A. C. Piepkorn may arrange to meet for a clarification of this issue.

With friendly personal greetings and best wishes for the New Year of grace, I am

Yours in His Service,
Louis J. Sieck, St. Louis, Missouri.

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News of the Churches

Lutherans Sent Out 209 Missionaries During Year

St. Paul, Minn.—Lutheran mission boards of North America sent out 209 foreign missionaries during 1951, an increase of 51 over the previous year, according to the annual summary of mission statistics prepared by Dr. A. S. Burgess.

Dr. Burgess is professor of missions at Luther Theological Seminary here.

Of the 1951 total, 146 were missionaries under appointment for the first time. The others returned to their fields after furloughs.

With the 1951 additions, the number of Lutheran foreign missionaries from North America now totals 1,167, Dr. Burgess reported. More than three million dollars were gathered in 1951 to support these missionaries.

Japan, with 64, again received the largest number of missionaries. Africa was next with 54, and India third with 28.

No missionaries were sent to Communist China during 1951, but five entered Formosa in answer to an appeal from the National Lutheran Council.

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Lutherans Plan Nurse Recruiting Effort

Minneapolis, Minn.—Plans to recruit more Lutheran women from churches and Luther Leagues for the nursing profession were made by the council of the National Lutheran Nurses' Guild at a meeting here.

It was reported that 8,000 nurses' uniforms had been sent by guild members to destitute nurses in Europe.

Alma Oie, Minneapolis nurse, was elected new president of the guild, succeeding Bertha Lunde, St. Paul, who was named an adviser.

The guild is in contact with 17,000 Lutheran nurses across the country. It has just established national headquarters here.

—o—

United Lutherans Set Record in New Congregations

Philadelphia — More congregations were organized in 1951 by the home missions department of the United Lutheran Church than in any year since the Church's formation in 1918, according to The Lutheran, official denominational weekly.

The publication said that 48 new congregations were known to have been organized last year and that final reports might bring the total to 50.

Of the 48, nine were formed in Canada while California led the states with seven new churches. Six of the new churches in Canada have congregations formed largely of Latvian and Estonian DPs.

Finding quarters for the new mission churches is a major problem, the weekly said. Many find temporary quarters in church buildings of other denominations while some meet in fire houses and school buildings. One holds its services in a Jewish temple, another in a funeral parlor.

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Church Agencies Concerned Over New Foreign Aid Policy

New York—Church relief agencies were reported here to be concerned over the future of their programs as a result of the shift in emphasis of United States foreign aid policy from economic recovery to rearmament.

The shift particularly affects countries receiving assistance through the new Mutual Security Agency, established by Congress to succeed the Economic Cooperation Administration.

The churchmen's fears were augmented by a recent ruling of the State Department's Advisory Committee on Voluntary Foreign Aid. The committee said that, in the future, voluntary agencies would not be able to make overseas shipments at government expense unless the M.S.A. approved these activities as "in the interest of the security of the U.S."

For nearly four years, the E.C.A. has made financial grants, averaging more than $1,000,000 annually, to reimburse voluntary agencies for the cost of ocean transport on relief supplies shipped to Germany, Austria, Italy, France, Trieste and Greece.

These grants were justified on the grounds that the church relief programs were a valuable complement to the government's program for economic recovery of war-ravaged countries. However, the Advisory Committee ruling indicates that after July 1, 1952, when the M.S.A. takes over, such reimbursements will be justified only on the basis of whether they are necessary "for carrying out mutual defense programs."

Bernard A. Confer, chairman of the Council of Relief Agencies Licensed for Operation in Germany (CRALOG), and executive secretary of Lutheran World Relief, Inc., suggested here that church relief agencies might be "hesitant to accept help given solely for the selfish reason of security."

—o—

United Lutherans Launch Year-Long Bible Study Campaign

Philadelphia—A year-long campaign to counteract ignorance of the Bible and its teachings has been launched by the United Lutheran Church in America.

Keynote of the program was sounded recently by Dr. G. Elson Ruff, editor of The Lutheran, the Church's weekly news magazine.

"The tragic casualty of our time is the Bible," Dr. Ruff said. "Evidence indicates that even faithful church people have less knowledge of the Book now than at any time, perhaps, since the Reformation.

"This is partly due to the fact that

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we are in the midst of a great cultural change. The history of the half-century is from AV to AV—Authorized Version to audio-visuals. The reading of books has become the antiquated pastime of a minority.

"Devices in teaching are never equal to the Word itself. We must fling the full weight of the Church back of the effort to get people to read the Bible, study it and apply it to their daily lives as they let God speak to them through its pages."

To this end the denomination has set as its 1952 theme, "The Bible in Daily Living."

The program includes distribution of Bibles and Bible-reading kits to Church members, Bible exhibits, book corners in local congregations, and the showing of a 33-minute feature film and four film-strips in churches, Sunday schools and study groups.

Most ambitious promotional project in the program is the feature film, "45 Tioga Street," produced by George B. Ammon and Henry Endress of the Church's parish and church school board, in conjunction with Cathedral Films, Inc.

Depicting the Bible's influence on the lives of various people and its power to give courage for overcoming difficulties, the movie will be made available without charge during 1952 to U.L.C.A. congregations and groups.

The filmstrips, also produced by the board, outline the use of the Bible in Sunday schools, study groups, organization meetings and family devotions.

The Church's 4,000 pastors each will receive four special posters, a series of tracts and a manual outlining the entire program with suggestions for implementing it in local churches.

The departments of religion at the 13 U.L.C.A. colleges have been asked to emphasize Bible courses during the year. Bible exhibits are planned at these colleges, and efforts will be made by the Church's board of education to provide every Lutheran student with a Bible.

Each new home mission congregation organized during the year will receive a gift of 24 Bibles from the board of American missions.

——o——

Niemoeller Reveals Offer To Serve POWs in Russia

Wiesbaden, Germany—Pastor Martin Niemoeller said here that Russian authorities had turned down his request for permission to become pastor to German war prisoners in the Soviet Union.

Dr. Niemoeller said he had sought the permission during his recent seven-day stay in Moscow. But he was told by the Communist authorities that Germans still detained in the Soviet Union are serving State-imposed sentences and could get pastoral care from Russian clergymen if necessary.

The German pastor said he was not given an opportunity to meet any war prisoners in Russia.

Pastor Niemoeller said he had made it very clear in Moscow that he did not minimize the wartime sufferings of the Russian people. But he asked whether it would be politically wise for the Russians to insist upon full atonement by the Germans at the cost of understanding between the two peoples.

The German churchman said he had the impression that there is the will of the Soviet side to appreciate the German people's attitude regarding war prisoners. He said there is undoubtedly a genuine desire for peaceful understanding and future friendship between Germany and Russia.

Denouncing West-German press attacks on his trip to Moscow he said that apparently the Soviet authorities understood more clearly than certain West-German politicians that his visit was purely a church matter.

Dr. Niemoeller said he had found an active religious and church life in the Soviet Union. He said he was impressed by the number of Russian believers attending services.

"I wish that in Germany the churches were always as crowded as there," he said.

Pastor Niemoeller said he believes that the desire for peace on the part of people he met in Moscow is genuine.

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by G. S. THOMPSON

Pastor of Trinity Lutheran Church, Thief River Falls, Minnesota

With realistic understanding of the basic troubles afflicting our age, Thompson writes to bring hope to each of us this Lenten season. The reader will find that these meditations are directed definitely to him—compelling him to re-examine his relationship to the Cross, revealing the power of the Cross in his life as a Christian.

The meditations are based on gospel texts, principally from the accounts of the events of Holy Week.

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Says Political Problems Confuse German Lutherans

Munich, Germany — Political problems have penetrated into the United Evangelical Lutheran Church in Germany (VELKD), and caused "as much confusion as anywhere," Dr. Hans Meiser, Bishop of Munich, declared here.

Dr. Meiser, who is chairman of the VELKD, gave a lengthy report on current problems of the Church over the Bavarian Radio network.

He said the main cause of confusion in the Church is the question of conscientious objection to military service.

Dr. Meiser also said that the opposition of certain circles within the Evangelical Church to German rearmament in the present political situation is buttressed by "weighty" arguments.

However, he said, "it must be definitely rejected that a matter of purely political discretion can be turned into an object of doctrine, and that Church circles can be mobilized against decisions which are to be made solely by those who bear the ultimate political responsibility in the State."

Stressing VELKD's particular concern for the refugee problem in Germany, Dr. Meiser said the Church "will not become tired" of urging State authorities to seek more efficient and speedier remedies for the hopelessness and despair among the refugees, especially by a more equal distribution to the various West German States.

Dr. Meiser reported that VELKD is making continuous efforts to ease the fate of German ex-soldiers still detained abroad by negotiating with the foreign powers concerned and by seeking sentence revisions and generous amnesties.

Referring to the pastoral work of the VELKD, Dr. Meiser said it concentrates on preventing men under the stress of everyday worries "losing sight of the decisive issues of life, becoming spiritually indifferent, or falling prey to deceptive doctrines."

He said VELKD is preparing a new Church Order of Life designed to guide individual Christians in shaping their lives as members of the Church.

The bishop said that VELKD is energetically supporting efforts of the Lutheran World Federation to help Lutherans scattered in various parts of the world to build an organized Lutheran parish life wherever they live. He referred particularly to Lutherans in Switzerland, England, Italy, and Brazil, who are receiving pastoral support through VELKD.

—o—

Truman Withdraws Nomination of Gen. Clark

Washington, D.C.—President Truman will not renominate Gen. Mark W. Clark to be Ambassador to the Vatican, the White House announced.

However, Presidential Press Secretary Joseph Short said that Mr. Truman will send to the Senate later the name of another nominee to the post.

The withdrawal was made at Gen. Clark's own request, the White House said.

Text of the announcement which secretary Short read to newsmen was as follows:

"The nomination of Gen. Mark W. Clark to be Ambassador to the State of Vatican City will not be resubmitted to the Senate.

"This step is being followed at the request of Gen. Clark.

"The President plans to submit another nomination at a later date."

At Fort Monroe, Va., Gen. Clark confirmed that he had asked the President

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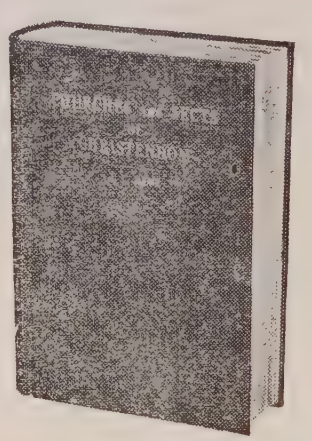

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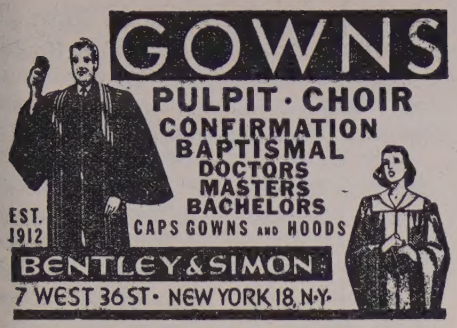

to withdraw his name. He said that the chances of his confirmation in the ambassadorial post "in an election year appear remote." Gen. Clark also said he felt the continuing controversy would hurt his work as commander of Army Field Forces which he regards as of great importance to the nation's mobilization program.

The announcement of his withdrawal came 24 hours after Sen. Tom Connolly (D.-Tex.), made public a letter to the Amarillo, Tex., Ministerial Alliance in which, as chairman of the Senate Foreign Relations Commitee, he pledged his opposition to the nomination of any representative to the Vatican.

The senator said "I find good and sufficient reason for taking this position."

He declined to elaborate further, saying that "this leads only to interminable argument," and added that he hopes the President will let the issue drop.

—o—

Spellman Asks Envoy to Vatican

Rome—Francis Cardinal Spellman, Archbishop of New York, told a press conference here that it was "appropriate and necessary" for the United States to have a diplomatic representative at the Vatican. The cardinal said he disagreed with Protestant contentions that the appointment of an ambassador would violate the principle of Church-State separation.

Explaining that he spoke as "an American citizen," Cardinal Spellman said it was "most unfortunate" that the United States had no diplomatic representative at the Vatican. He added that "I personally consider that it would be appropriate for my country to be represented at the Vatican, where forty other States are represented."

Cardinal Spellman said he was "surprised at the names of some senators" who though men of "integrity, high principles and intelligence," had stood out against sending an ambassador to the Vatican. He was surprised also, he said, by the opposition of some Jewish groups, and stressed that no Catholic body had objected when a U.S. ambassador was sent to Israel.

"The truth is," he said, "that a new religion seems to be growing up in the United States, based on two dogmas: to keep the United States from sending an ambassador to the Vatican, and to keep Catholic children from using tax-supported school buses."

Cardinal Spellman said it was "unfortunate" that the Truman administration had permitted the special Presidential mission to the Vatican to close with the retirement of Myron C. Taylor in January, 1950. He said that when President Roosevelt established the mission in 1939 he meant it to continue even should Mr. Taylor retire.

—o—

Student Volunteer Movement Holds Largest Convention

Lawrence, Kans.—Some 2,200 students from U.S. and Canadian universities and colleges gathered on the University of Kansas campus here for the 16th quadrennial convention of the Student Volunteer Movement.

Helping to swell the gathering to the largest in the organization's 65-year history were 196 students from 45 foreign lands.

The convention had as its theme "Christ's Kingdom—Man's Hope." In study, worship and discussions, the students and the 140 missionaries, student leaders and church executives who provided convention leadership considered the Christian message as it pertains to personal, national and world issues today.

In the opening day's addresses speakers from distant lands challenged Western missionaries to assume a direct and practical leadership based on Christian principles.

"More often than not the missionary

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movement has sided with the forces of the status quo," Dr. Surjit Singh, a theologian from Saharanpur, India, said,

Crediting missionaries with spreading ideas of civic freedom and the dignity and worth of the human person, he warned that democracy was at war in eastern Asia with nationalism, imperialism and Communism and that the decision there might turn the tables either in favor of world order or chaos.

"The Church and the missionary movement must speak and act where social justice, political freedom, religious liberty and human rights are in jeopardy," Dr. Singh said. He warned that this, rather than a static position, was the Christian answer to the contemporary situation.

Dr. Frank Laubach, missionary educator whose methods are credited with helping an estimated 60,000,000 of the world's people learn to read, told the delegates that "we must help the desperate nine-tenths of the non-Christian world out of their hunger and misery before we can preach to them."

"In four years, we lost China to the Communists," he said. "We will lose all Asia in another, and Africa will follow, if we do not act."

—o—

Ohio Judge Rules Charity Bingo Illegal

Columbus, O.—Charity bingo is a lottery and illegal under Ohio's constitution, Common Pleas Judge Cecil J. Randall held in a decision of statewide importance.

His findings set aside a previous temporary order restraining police from interfering with charity bingo games of eight organizations, including church groups, American Legion posts and hospital guilds.

Judge Randall based his decision on a section of the Ohio constitution which stipulates: "Lotteries and the sale of lottery tickets for any purpose whatsoever shall be prohibited in this state."

While this constitution does not provide a penalty, the jurist declared, "in our opinion, the prohibition is still effective to declare all lotteries, irrespective of whether carried on with a profit to the one who operates the same, to be illegal and against public policy."

The decision was directly opposite to that of Common Pleas Judge Dana F. Reynolds who in another case last May ruled that bingo not operated for the profit of the promoter or operator is legal.

Judge Reynold's ruling was in the case of Alice Leonard, president of the Central Ohio Charitable Aid Society, who was granted a temporary order restraining police from interfering with her games. Charity bingo had operated since then.

Safety Director Donald D. Cook said police will act against charity bingo as soon as the jurist's decision is entered on the court journal.

—o—

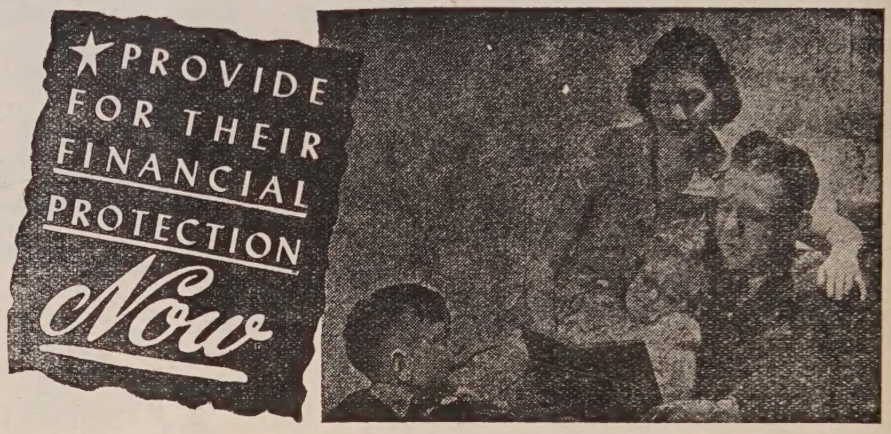
Courts Bar Holding of Services in Private Homes

Sacramento, Cal.—Prohibiting a man from conducting church services in his own home does not constitute interference with religious freedom, a federal district court ruled here.

The court upheld the decision of Butte County Superior Court in the Northern California city of Chico which had granted that city's request for an injunction against First Avenue Baptist church there. The lower court had held that the congregation, in holding services in a private home, was violating a city zoning ordinance restricting the area for residential purposes.

John Gray, a member of the congregation, appealed the decision to the federal court, arguing that the injunction infringed on freedom of religion. He asserted that the city had no right to regulate when and where a man might pray.

The federal court ruled, however, that the city ordinance did not prohibit a man from praying in his own home but merely prohibited the con-



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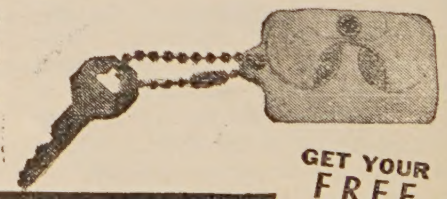

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ıct of religious services in a home in
a area restricted to private resi-
ences.

—o—

nnish Press Starts
ew Press Activity

Helsinki—(NLC)—A new Finnish
utheran central press organ will be
arted here in the new year under the
ame of "Information Service of the
hurch of Finland." The service will
ovide the church and secular press
ith religious news in the country's
vo languages—Finnish and Swedish.
will also function as the Finnish
ews Committee for the Lutheran
orld Federation.

—o—

SEND YOUR PASTOR TO HANNOVER

y Dr. Clarence C. Stoughton, Presi-
dent, Wittenberg College

I know a way to make a pastor, even
e best, a more zealous, more dynamic,
ore effective leader of his congrega-
on.

I learned it last summer when travel-
ng in Europe with Dr. Julius Boden-
eck, Dr. George Aus, Dr. Edgar Carl-
n, and Dr. Henry Schuh. We were all
embers of a team that met with Eu-
pean churchmen in theological con-
rences, each one about a week in
ngth, in England, France, Germany,
nd Austria.

Like every other good remedy this
ne costs money—enough perhaps to
ock the average congregation when
is first mentioned, but not at all seri-
us for the results that are sure to fol-
w.

t is a simple proposal. Let every con-
egation that can possibly do so send
s pastor to Europe this summer for
ie meeting of the Lutheran World
ederation in Hannover, Germany. The
inimum cost? It depends, of course,
n how you travel, but $1,000 to $1,200
ould be sufficient.

With all our amazing new means of
mmunication, there is still no way
at men can really comprehend what
as happened in Europe and what is
ppening, especially so far as the Lu-
eran Church is concerned, except by
rect seeing, by first-hand observation.
nd one cannot observe it without
ming away a different human being
nd a better Christian.

We sat one Friday night, for example,
a church in Berlin when Dr. Walter
immerman spoke intimate words of
ourage and strength to the 100 pas-
rs of the East Zone who would be re-
rning the next day to their homes
ehind the iron curtain. One of them
ad said to me earlier: "Tomorrow we
eturn to our insane asylums and the
ost insane of all are our keepers."
here wasn't any need to talk of Christian courage. There it was and we were sitting right in the middle of it. Every pastor was a Christian hero who was witnessing to the Truth against terrible odds. But never a thought of quitting or running away. I came away with the sense of urgency and commitment burned deeper in my being than ever before.

Or the memory of our final communion together in Austria when led by Bishop Gerhard May we knelt together on the hard floor of a simple room of a barracks now used for a youth center. This had been our dining room throughout the week, but that night two tables had been moved together to make an altar. Our rough table benches were moved to make the pews. So, in utter and barren simplicity, we sang together, confessed together, worshipped together, ate and drank His Holy Supper together. All of us, I am sure felt a deepened sense of fellowship because we were brothers in Jesus Christ —a totally different kind of brotherhood than that so glibly mouthed by the world.

We stopped at Insula, high in the Bavarian Alps at Berchtesgaden, where IRO has turned over to the Lutheran Church a great home to care for aged

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DP's for the remainder of their lives. We saw the Mutterdienst at Stein and some of the singular service given there to mothers beaten down by years and years of hoplessness and worry and defeat. We visited the German inner mission institutions, models of Christian love and mercy for the whole world. We saw devastation and destruction and homeless peoples and we saw the hand of Lutheran World Action holding up these peoples.

We saw inspired Christian leaders at work—the Michelfelders, the Liljes, the Stewart Hermans, the Dietrichs, the Ostergrens, the Lund-Quists, the Schmidts, the Zimmermans, the Bodensiecks—and dozens of others—in action, preaching Christ, to use Wichern's words, "not only with loving words of God but with saving deeds of God."

No Christian leader, I repeat, can live with this vital Christian experience for many days without becoming infinitely more alive as a Christian than he has ever been before. I cherish for every pastor of my Church the opportunity to see and hear and feel all this first-hand. He will be a bigger, broader, deeper Christian. He will be a stronger preacher. He will be a better ambassador of His Lord.

That's why, therefore, I can urge wholeheartedly that congregations consider seriously this proposal to send its pastor overseas during late July and early August this year. For it is almost a truism to say that whatever strengthens the witness of a pastor to his congregation, strengthens the entire congregation. In the long run we are not so much giving the pastor a gift, as we are doing something for our own lives.

Let me, a layman, be completely frank with the lay members of congregations. Often I hear complaints about some pastor being dull and listless or having lost his spark. Well, why should we expect much else? In most cases we pay salaries that make it impossible for any pastor ever to dream of an overseas trip. Even the normal summer vacation is hard to finance. Expensive books are out of reach. More often than I like to contemplate we shut the pastor up within the walls of his immediate community and then insist that he grow into one of the greats. If we were wise laymen, we would be constantly thinking of new ways of refreshing the mind and body and spirit of the man whom we expect to lead our spirits to new levels. Here now is one way. Send him to the LWF meeting in Hannover.

One simple way of accomplishing the task is for the church council to begin by each contributing at least $10.00 and then appointing a committee to ask for similar gifts from members of the congregation. The whole job could be done on two Sundays. And when the fund is raised, let some individual who has been especially blessed with extra good crops or an unusual business year or a large boost in salary, add a few hundred dollars to take care of unforeseen expenses.

I know now, because it has been asked before, one of the questions that will be raised. Is this more important than our needs in foreign or American missions? Or couldn't this money be better spent if sent directly to Lutheran World Action?

The right answer is that this expe iture to send a pastor abroad—notic do not call it a gift—need not inter with these other causes. They will suffer. Every cause of the church, ev part of the work of the Lord will come more imperative after a pas has once come into close contact w what is being done abroad. Noth should suffer. Every part of the Chu should become more alive.

I recommend that every chu council give the proposal considerat It will pay dividends—surprisin large ones.

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